Lesbian Gay Bisexual Queer

the Link

Concordia's Independent Newspaper

Tuesday, February 8, 1994 Volume 14, Number 31

COVER BY HANNA VORLICEK

AGENDA

The Agenda is a free service to publicize Concordia-related events. Space priority is given to non-profit and student groups. Drop off your info at our office, room H-649 in the Hall building, or mail it, indicating AGENDA on the envelope. Deadlines are 4pm, Friday for Tuesday issues, and 4 pm Wednesday for Friday issues.

Tuesday, February 8

Imperial Politics and Religious Conflicts in the 4th Century, a talk by University of Notre Dame Classics Professor Emiritus Charles Kannengiesser. 4 pm, Lonergan College, 7300 Sherbrooke W.

Thursday, February 10

"Developing Sustainability: an Eco-Feminist Strategy for a Liveable Future," a talk by Judith Plant, Eco-Feminist writer and editor of New Society Publishing House. 7:30 pm, Frank Dawson Adams Auditorium, University Street below Milton.

Friday, February 11

"HIV and AIDS: Public Education andSocial Marketing," a talk by US Health Educator Dr. Beverly Schwartz. 7 pm, DL 200. Info: 848-4871.

Monday, February 14

Celebrate Black History Month on the Hall Mezzanine with the Caribbean Students Union. Schedule of events is available now in H-508-1. Continues on Feb. 15. Info: 848-3527.

Tuesday, February 15

"The Environment and Spirituality," a screening of *Full Circle* and *Adam's World* with guest Film Director Donna Read. 4-6 pm, H-110. Information: 848-7409.

"Other voices: Films from the African Diaspora," a film festival in celebration of Black History Month. Runs from Feb. 15-27. Opening Night Benefit for AKAX and The Black Theatre Workshop, featuring *Tango Ya Ba Wendo* & *Blakk wi Blak...k..k.* 6:30 pm, NFB Cinema, 1564 St. Denis. Info: 283-4823.

GENERAL

Have you ever been refused an apartment? Project Genesis is looking for volunteers to help fight racism and discrimination in housing. Info: Denyse or Anne-Marie at 738-2036.

Concordia Queer Collective meeting schedule: First & 3rd Fridays at 5:30 pm, P-102 - General Meeting. Second & 4th Fridays, Z-105 - Discussion Group. Info: 848-7414.

Attention Native Students! Regular bi-weekly meetings of First Nations - Concordia are held at the Native Student Centre, 2110 MacKay, 3rd Floor, Fridays at 1 pm. Info: 848-7327.

Project 10 is a support group for lesbians, bi's and gays aged 14 - 25. Info: 989-1885.

Montreal Alliance of Aspiring Midwives (MAAM) welcomes enthusiastic people for group study and political action. Info: Liz, 933-1631.

Coming Out Support Group - Questioning your sexual orientation? Mutual support in a warm & friendly atmosphere. Women: Thursdays, 7 pm. Men: Wednesdays, 7 pm. MI-02 (basement), 2130 Bishop. Info: 848-7414 or 848-2859.

Multi-Faith Dialogue - Brown bag discussions designed to promote understanding between members of different religious faiths. Wednesdays at noon, T-305 (the Graduate Students' Lounge).

Services for Disabled Students: Volunteers are needed to help us deliver many of the services our students use, such as readers, tutors, and assistants. Info: H-580, 848-3525, or AD 130, 848-3536.

Ham Radio meetings: personal two-way radio,television, computers, radio BBS, satellites, shortwave, electronic projects,emergency communications. Meetings every Tuesday, 7 pm, in H-644-1. Info: 848-7474 and leave a message.

Concordia Irish Society meets every Thursday at 8 pm. Come for coffee and enjoy yourself. Office also open through the week during certain hours. 2020 MacKay, Rm 103. Info: 848-7411.

Bienvenidos Todos! Anyone interested in becoming a member of the Latin American Students Organization should contact Roberto, 848-3523, 333-1947. Hasta Pronto.

Tashi Delek! All students interested in the Tibetan cause, join the friends of Tibet Club! Info: Tenzin, 646-7331.

Volunteers Needed! Parenthèse is a unique playgroup for immigrant moms and their children and is looking for volunteers. Tues. or Thurs. 1-4:30 pm. Info: Cyndy, 934-0354, ext. 354.

The Pakistan Students' Association is looking for members. Info: Adil, 287-0774.

Tel-Aide is a 24-hour telephone listening service and crisis line seeking volunteers who are empathetic and non-judgemental. Training is provided. Info: 935-1105.

Concordia Association for Undergraduate Students of English (CAUSE) meets every Wednesday at 5 pm, 2020 MacKay, P-103.

The Indian Students' Association invites you to become a member. Trips and other social events are planned. Info: 848-3533.

The Society for Intellectual freedom invites you to join them in the pursuit of academic freedom and the promotion of free speech. Meetings Fridays at 2pm, H-539-1. Info: 933-1169.

The Sociology and Anthropology Students Association needs students to help organize events. Info: Chuck Walsh, 522-6692.

Counselling Workshops/Groups - Make this semester an opportunity for growth and change! Sign up now for groups on: coping with loss and grieving; understanding your family; assertiveness training; building positive relationships; personal empowerment and career & educational planning. For more information call Counselling & Development, 848-3545/3555.

Birth Control Workshops: Not sure what method is right for you? Explore your options in a small group setting with a health professional. Choice of dates: March 3, 17 & 31, 12 noon-1:30 pm, SGW Health Services, 2155 Guy, Rm 407. Information: 848-3565/3575.

continued on page 4

CLASSIFIED ADS

Rates: 20¢ per word for Concordia students (CUSA), 25¢ per word for other students and business ads. Deadlines are 4pm Friday for Tuesday issues, 5pm Wednesday for Friday issues. Come to room H-649 in the Hall building and fill out one of our painless forms. Hours: Mon-Fri, 10am-5pm. Ads must be accompanied by payment, or they will not run. We do NOT take classified ads by phone, fax, or mail.

TYPING

Success to all students! WordPerfect 5.1. Term papers, résumés, access forms, applications, etc. 23 years experience—both languages, 7 days a week. $1.75/double-spaced page. 2 streets away, Peel. Paulette or Roxanne, 288-9638, 288-0016.

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MacPlus Typing. $1.50/page. Tazmin, 487-5093.

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SERVICES

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APARTMENTS

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RECREATION

Spa & Fitness vacation specialist - call Lydia at Sunshine Travel. 486-9313 or 486-6784.

Queer trip to Key West for the Spring Break! All queers interested, please contact Ricardo at CQC, 848-7414 for more info.

WANTED

Saxophone players needed for busking purposes. Reading necessary. Day 933-1882. Eve. 689-2885.

HELP WANTED

Summer Jobs: Pripstein's Camp (Laurentians) hiring instructors: Kayaking, Waterskiing (OWSA certified), Pottery, Beadmaking/Jewllery, Gymnastics, Swim (RC/RLSSinst. & Nationals), Canoeing, Judo (black belt), Drama (musicals), Photography, Keyboardist. Send resumé to 5253 Decarie, #333, Montreal, H3W 3C3.

Tree Planting BC, Spring '94. Bugbusters. Call Joe, 278-4645.

GENERAL

Graduate Student Get-Togethers, School of Graduate Studies. Dean Martin Kusy would like to meet with graduate students once again this year on an informal basis. "Get-Together" sessions have been arranged for this purpose, from 5:30-7:30 pm at our Graduate Administration offices, 2145 Mackay Street, on Monday, March 7, 1994. Because space is limited, please reserve one of the above dates by con- tacting Ms.Kali Sakell at 848-3803. We look forward to seeing you.

Station 10's New Monday Night Jam. All levels welcome. Drums & amps provided. 2071 St. Catherine W, 934-0484. Beer specials all night.

Driving to Toronto for Readiing Week. Leaving Thurs, Feb. 17. Room for 2 passengers. David, 848-0046.

Hey Generation X! What are you doing? Look into the skies.

LOST & FOUND

Three-legged orange cat, 7 yrs. old. Missing since fire at 54 Roy/St. Dominique Dec. 23/93. Any information would be appreciated. Please call 842-7509.

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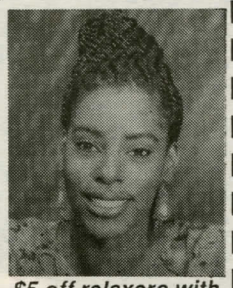
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Back for computer riot anniversary

After 25 years, Rosie Douglas and Perry Anderson may meet Friday

by Debbie Hum

Rosie Douglas is coming back to the university Friday to commemorate the 25th anniversary of the Sir George Williams computer riot but this time, he may finally meet the professor at the centre of the incident.

On Feb. 11, 1969, 79 students ended a two-week occupation of the Hall building computer centre. The students were protesting the university's handling of a racism charge against a professor.

All were arrested by MUC riot police for setting fire to the centre, causing $5 million in damages. Douglas served 18 months in jail for his role in the riot and was deported in 1976—even though it has never been revealed who actually set fire to the computer centre.

But in a telephone interview yesterday from his home in Dominica, Douglas said it's time to end the animosities which arose from the incident.

"We should not bend our heads and forget about the victimization of blacks in the sixties. But this is a time for redefining our priorities, a new agenda is called for," said Douglas, who is now the leader of the opposition Labour Party in Dominica. "The world has moved on and has changed since 1969."

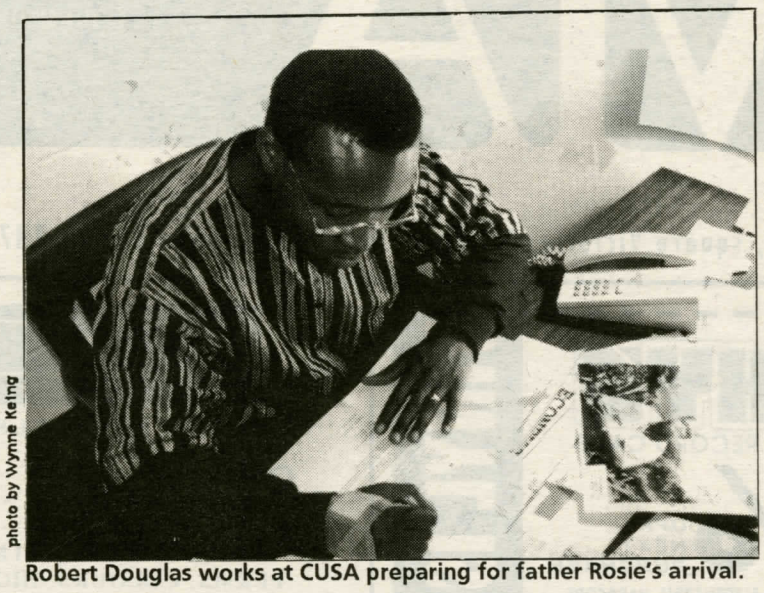

photo by Wynne Kelly

Robert Douglas works at CUSA preparing for father Rosie's arrival.

This morning, Douglas faxed an invitation to Perry Anderson, the Concordia biology professor students accused of racism in 1968. Although he was never a student of Anderson, over the years the two have been perceived as adversaries because of Douglas's leadership role.

"It is not my desire in any shape or form to continue any personal animosity. If there can be a meeting for peace and reconciliation, that would be quite desirable—to all parties, I'm sure," Douglas said.

His son, former CUSA co-president Robert Douglas, is preparing for his father's anniversary speech at Concordia this Friday. The event is sponsored by this year's student government. He visited Anderson yesterday afternoon and says the professor will be attending Douglas's speech.

"We had a really nice meeting and Anderson said he'll be coming, but he wants a letter from my father first," he said. "He just wants to know his true intentions."

Anderson could not be reached for comment.

Robert Douglas said Anderson first approached him to talk about reconciliation when he was graduating in 1990, a year after his father spoke at a panel discussion at Concordia commemorating the 20th anniversary.

"(Anderson) told me he thought that Rosie coming back would only reawaken tension and anger but when that didn't happen, he acknowledged some shortsightedness on his part and realized Rosie had nothing personal against him," he said.

He added that he's met with Rector Patrick Kenniff and Elizabeth Morey, Concordia's director of special projects, and said the university hopes this Friday will mark the beginning of a healing process.

Indeed, Rosie Douglas does not intend to spend a lot of time Friday talking about the events of 1969.

"The context of the struggle has shifted. There are other movements—the gay movement, the women's movement, the indigenous people's movement...we have to cope with new realities," he said.

However, Douglas did not dismiss the possibility of getting an apology for his treatment by the Canadian government.

"Obviously I feel wronged and would try to get redress at that level," he said. "When it's time to move on, it doesn't mean a quest for redress is put on the back burner."

Added his son Robert: "There has been some genuine injustice not only against my father, but against my family too. So I reserve the right to take action and I will always reserve that right," he said. "I live here and it's very important to me that this gets resolved.

"I have no intention of staying here and bowing my head. It's in the Canadian government's interest to resolve this issue."

Rosie Douglas will commemorate the 25th anniversary of the 1969 Sir George Williams computer incident at 7 p.m. on Friday, Feb. 11, in H-110.

New laws for mentally ill

Quebec advocacy group calls changes too costly

by Vani Radhakrishna

For Robert Lefebvre, committing his schizophrenic daughter was a devastating experience.

"One time, after admitting my daughter to hospital, I got into the car and bawled all the way home," he said. "I felt so guilty, but I knew that I hadn't gotten the court order right away, she might have taken her own life."

But since Jan. 1, it's been harder for families of the mentally ill to obtain a court order to have their relatives committed—and a Quebec advocacy group isn't happy.

photo by Rob Bodrog

Ella Amir of AMI-Quebec.

The Alliance for the Mentally Ill (AMI-Quebec) charged Sunday that Montreal families will be shouldering the burden of the Justice Department's closure of an office that helped families of the mentally ill with the legal aspect of committing their relatives to a psychiatric examination.

AMI-Quebec said the closure of the Mental Patients' Protection Office at the Palais de Justice is an administrative move to cut costs. However, the Justice Department maintains that the abolishment is the due to changes to the Civil Code.

These changes are meant to safeguard the rights of the mentally ill by making it harder to commit them against their will. The move has been applauded by several patients' rights groups.

But Ella Amir, executive director of AMI-Quebec, insisted that while it is possible to abuse the system, it rarely happens.

"Psychiatrists are very much tuned to the rights of the individual. The examination is limited to 48 hours," Amir said. "They have no reason to leave (the patient) in the hospital if they don't consider it absolutely necessary."

AMI-Quebec estimates that the Mental Patients' Protection Office costs about $300,000 to operate, but believes its closure will cost much more in the long run.

"The closure of the office is an added burden to families already under a great deal of stress," Amir said. "It could mean a cost of $150,000 in legal fees for Montreal-area families and over $1 million for taxpayers."

The office served as a link between the families of the mentally ill and the judicial system in emergency situations when the mentally ill were thought to be a danger to themselves or others, but would not voluntarily go to hospital. The court clerk who staffed the office, would process the necessary documents and could have a court order ready in a matter of hours.

However, Amir said under the new system, it could take days to obtain a court order for a psychiatric examination—the difference between life and death for a suicidal person.

Forms must be filled out and presented in court by a lawyer, a step that could cost families up to $1,000 in legal fees and dissuade them from tackling the process at all, Amir added.

The alliance also says that hospitals may be obliged to pay for legal services in order to submit papers for closed treatment—a formality that was previously handled by the Mental Patients' Protection Office.

This could cost the Health and Welfare department as much $1 million dollars, a cost that will come out of taxpayers' pockets, Amir added.

Gay support group success at Con U

by Ryan Robinson

Coming-out support groups established at Concordia last October are a success and the Concordia Queer Collective is considering expanding the services they offer.

"The groups are turning out better than I expected," said Timothy Johnston, financial coordinator for the CQC.

The organization operates both male and female "coming out" support groups that are "small, supportive atmospheres" run in conjuction with the Peer Helper Centre.

"I would like to see more new people coming to the groups but at the moment, they are at a size that is quite manageable," he said.

Issues dealt with by the coming out groups range from telling family members and co-workers to dealing with homophobia.

Johnston said while these programs are proving quite effective, the resources of the CQC remain limited.

References are made to both Concordia Health Services and the Gay and Lesbian Community Centre which have lists of "gay-positive" professionals in the community.

In the future, the CQC would like to expand their program to offer peer counselling services similar to those found at McGill's LBGM.

"At the moment, we haven't been trained and we don't have the resources for it," said Johnston.

Volunteers at the LBGM are required to complete three hours of training which involves AIDS education, abuse counselling techniques and extensive role playing in order to handle a variety of situations over the phone.

"Most of the time, it's people who aren't sure if they're gay or not and want a clear cut answer from us," said Melissa Keigher, co-political coordinator at the LBGM, "but (the goal is) making sure that they identify themselves and not let other people do it for them," she said.

"Most people that come to the general group are already out," said Keigher, "It's more like a political discussion where issues like gays in the work force and political correctness are discussed."

Keigher said the group atmosphere may be intimidating for people until they actually get there and find that it offers a sense of togetherness.

"The biggest thing we're trying to work on is awareness on campus," she said.

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GENERAL - cont'd from page 2

Hey Cool People! CRSG is looking for volunteers. Drop by H-647.

Living on My Own - a program, sponsored by Head & Hands, designed to help young people living away from home for the first time. Registration begins Jan 17. Limited Enrolment. Info: Bruce, 481-0277 or 481-3643.

CJSU Welcomes students back to school. Drop by our offices at 2020 MacKay, P-203 and find out what's going on. Info: 848-7487.

The Hellenic Students Association invites you to find out about Greece, its culture & its history. Drop by H-608-1 or call 848-3529.

Concordia Recycling: Comments? Complaints? Suggestions? Drop by our office in H-462-5 or call 848-7351.

WOMEN

24 Hour Hotline & Crisis Line, Montreal Sexual Assault Centre, 934-4504.

The Montréal Assault Prevention Centre offers a self-defense course called ACTION for women. Each course provides verbal and physical techniques to help women deal with any type of aggression. Info: 284-1212. For Information on courses on campus, call the Women's Centre, 848-7431.

Self-Help/Mutual Aid Group for women with eating problems and body image issues, sponsored by the McGill Sexual Assault Centre. Info: 398-2700.

Women's Employment Counselling at the "Y" helps women to seek employment, return to work or explore their interests and aptitudes. Eng. & Fr. Free. Info: 866-9941.

Non-Custodial Mothers - You are not alone. Part-time moms, support group for non-custodial mothers. Info: Heidi, 844-8578.

Women's Spirituality Circle meeting weekly to explore the dynamics of spirituality in our own lives. Discussions, readings, ritual, visualization, Tuesdays 11:30-1:00, Annex Z, Rm 105. Info: Daryl Ross 848-3585.

Shakti is a Women of Colour Collective embodying a Womanist direction. We are anti-racist, anti-sexist, anti-classist and lesbian & bi-positive. All women of colour are invited to participate. Leave a message at 398-7432.

Résidence Project Chance. Residential program for s ngle moms on loans and bursaries or welfare. Call Susan Cross, 934-6199.

Lesbian Mothers support group, call Deborah, 274-8995 or listen to Dykes on Mikes, Mondays, 7 pm, CKUT, 90.3 FM.

The Women's Studies Students' Association has been resurrected. Help us become a force on campus. Tuesdays, 8 pm, basement, 2130 Bishop.

Feminist womyn's creative writing group, open to new members, meets every other Monday at the Concordia Women's Centre. Info: Dana, 521-8480.

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25 years of diversity

by Reid Cooper

Summer of '69.

Riots—three in less than a week, involving hundreds of people shouting gay pride slogans—erupt in New York's Greenwich Village. Violent clashes between police and gay people spark an American and later a Canadian self-empowered gay movement.

It has been 25 years since the Stonewall riots. Gay groups like Concordia's Queer collective exist in almost every Canadian university. There are gay and lesbian peer counselling programs and "coming out" support groups. Studies find that one in 10 people are gay.

In 1969, the focus of the gay and lesbian movement was the fight for equal rights and freedoms. Now, after a quarter of a century of speaking up, pressuring government and generating discourse, the goals and parameters of the movement are not as easily defined. Factions have appeared, leading to animosity, lack of cohesion and loss of unity within the community.

In Montreal, Lawrence Boyle, owner of l'Androgyne, a gay and Lesbian bookstore on St. Laurent, says the publication of gay and lesbian literature reflects a strengthened movement.

"Twenty-five years ago, there were no books (on gays and lesbians), now many people are scrambling to produce them," he said.

Boyle says the explosion in gay and lesbian publishing is characterized by a "no holds barred attitude."

"All aspects of publishing are in-your-face -people doing what they want to do," he said.

But although books and magazines bolster the confidence and discourse within the gay and lesbian community, they also create dissonance. There are various groups such as leather men, diesel dykes, transvestites and bisexuals who don't always see eye to eye.

For example, Boyle says there is tension over whether bisexuals are gay or not.

"The old school feels bisexuals haven't made up their minds, and the new one believes they are just as valid (as homosexuals)," he said.

James Edwards of Concordia's Queer Collective says some gays blame drag-queens for the negative image the public has of homosexuals.

He also says that an attempted coalition between English and French universities and Cegeps failed because the language of the charter could not be agreed upon.

Suzanne Girard of Diffusions Gaies et Lesbiennes du Québec agrees language can be a problem.

"It exists not on an individual level, but more on a group level," she said.

Girard says there is more cohesion in the lesbian community because of the feminist movement.

"They have been fighting longer than men, so they have a greater community spirit and provide a greater response to events than men," she said.

For example, lesbians took up the fight against AIDS even though it is virtually non-existent in their community and was originally considered a problem facing male homosexuals.

Disunity within the community can also be seen at the international level.

Currently the International Lesbian and Gay Association, which has consultative status with the United Nations, is under fire because three pedophile groups are associated with it. The American government is withholding $118 million from the UN until it expels all groups promoting pedophilia.

Such diversity of interests can prevent the various groups from coming together and forming effective coalitions to pressure governments for increased acceptance of gays and lesbians. It may eventually force some groups out of "The Community" altogether.

But, as Girard of Diffusions Gaies et Lesbiennes du Québec says, discord is the result of 25 years of increased awareness and continual perseverance.

"The new generation is more open about gayness. In my generation, we wanted to blend in and couldn't stand out. Now people in high schools are standing up in front of class and professing their homosexuality to the world."

Queers only, men only?

by Stephanie Pajevic

Confusion over the Bad Boy Club's ad for their Valentine's Day event at Station "C" has generated negative feelings throughout the gay community. The ad states that the bash is for men only and this has offended gay women, who already feel marginalized.

Station "C" is a huge venue which holds two bars: K.O.X., a large dance bar for men and women of all persuasions; and Katakombes, a leather men's bar.

Robert Vezina, one of the organizers of the Valentines day event, admitted the ad is misleading since they do not want to exclude women. "The ad should have had more information but it's loaded as it is," he said.

Vezina said Katakombes will be hosting the Tea-Dance for men only at both bars from 5 p.m. to 10 p.m. After this, Katakombes will continue its men only policy but K.O.X. will be open to everyone who wants to attend.

Stella Gavrielides, of the Concordia Queer Collective, says the ad should have said "queer only" to include everyone. "We are not happy with them using the words 'men only'. It's a great cause but the wording should be clear."

Charlene Nero, of the Concordia Women's Collective said, "It's offensive in general, particularly to lesbians. Especially the justification that the men only policy is being publicized to attract a gay clientele."

"They owe every dyke in the city an apology for excluding us. They're taking the largest gay club in the North America and saying women aren't welcome here for a fundraiser for a very important community group," said Nero.

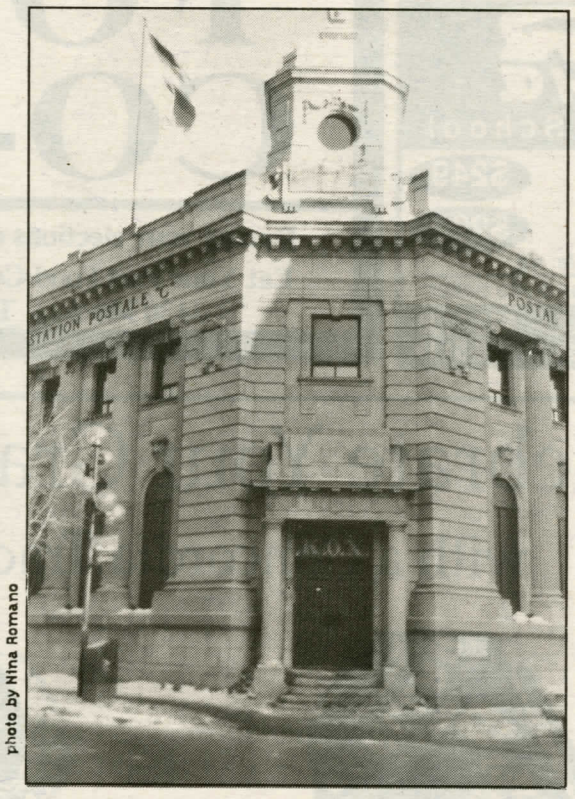

photo by Nina Romano

Gavrielides, of the CQC, feels that the Bad Boy Club has chosen the wrong venue for this event. According to her, Station "C" appears to be targeting more of a straight crowd and lesbians no longer feel welcome. G-spot, Station "C"'s women only bar, was closed down about three weeks ago.

Nicholas Jenkins, manager of Station "C", is upset about these accusations. He admits the club is very popular and attracts a straight clientele, with which they have been having problems. "While we are trying to cut down on the amount of straight people coming to the club there are certain straight people who are more than welcome here as they are able to fully integrate themselves into the club," Jenkins wrote to K.O.X. staff.

"Our club has done a lot for the community and I'm trying to make it women positive," he said. "G-spot closed down because it was losing money and from lack of support." He intends to hold Dyke nights at K.O.X. and said there is a possibility G-spot might re-open.

For now lesbians don't have much of a choice in hangouts. The guys have many exclusive clubs in Montreal while women have a limited selection. In fact, you can count all the lesbian bars in the city with one hand. There's L'Exit, Loubar, and Le Mixte, and Sky, which has women's night on Thursdays.

Some lesbians feel like outcasts in the village as well and see it as the gay men's village. "Very few gay men realize that lesbians are marginalized in the community," said Gavrielides.

For those looking for a Valentine's bash for women only, there will be one held at Le Mixte on Saturday night.

Despite criticism of the door policy, the winter dance event by the Bad Boy Club is for a good cause. "This is an AIDS fund-raiser, we want to install AIDS direct care, bring awareness and valorize a gay way of life," said Vezina.

Part of the queer community—not a phase

by Chris Leentjes

In recent years, more attention has focused on the B of LGBQ: bisexual. The bisexual community, straddling the line between homosexuality and heterosexuality, faces many problems in today's society.

"Bisexuals often find that they receive discrimination both from straight people and gay people because the straight society sees them as being queer and disagrees with that or gets into all the stereotypes of bisexuals just looking to have sex with anybody..." said Cynthia, a Concordia student and co-facilitator of Bi The Way.

"...then in the gay community, there's the idea that bi's are scared to come out all the way, or they're really gay but enjoy the benefits of the heterosexual lifestyle, and things like that."

Caroline, another Bi The Way facilitator and Cynthia, who do not want their last names used, say the group is for "women attracted to women, who are still attracted to men." At its informal weekly meetings, the group discusses personal problems and bisexual issues, things that the members' straight and lesbian friends can't relate to.

Because it is often difficult to fit in either community, many bisexuals feel the added strain of modifying their behaviour to fit in whatever group they happen to be with.

"...at least for myself and some other bisexuals, we feel that you tuck your bisexuality aside and just talk about the side of you that's very queer (when in the gay and lesbian community)," said Amy Rouillard, facilitator of the LBGM's Bi Discussion Group, an informal weekly support group that helps both men and women, primarily in the McGill community.

"Bisexuals aren't really taken seriously. (It's) the idea that we're fence-sitters and we just want the best of everything...it's seen as a very sexual thing and not a lifestyle..." she added.

All three women said the portrayal of bisexual women in the media and movies has been denigrating to them.

"Lately, ever since...Basic Instinct, all of a sudden, bisexuality is like 'wow,' but mostly for women...you're still considered a sexual object. It's been proven time and time again that a man's biggest sexual fantasy is to have sex with two women," said Caroline.

Bisexual men, on the other hand, face the stigma of being "carriers of disease," where many straight women are afraid to date them. "For women, it's more considered cool to be bi. For a guy, it's really not," said Caroline.

Bisexuals must also deal with the confusion of periodically liking one sex more than the other. As a result, they often question their own bisexuality and feel very confused. Support groups become an important source of guidance to help women feeling like that.

Cynthia said groups like hers find it hard to educate the public because members often find it hard to tell people they're bisexual.

"It's kind of difficult to do high visibility things when nobody really wants to be visible," she said.

"Most people to tend to just talk about gays and lesbians, and see bisexuality more as phase. It does seem to be "in" these days, but for those of us who are bisexuals and will be for life, it does appear to be not taken seriously," said Amy Rouillard, "but I think it's being recognized more and more within different organizations that bisexuality is a queer issue. We are part of the queer community and not just only our own separate community."

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Helping gay youth fit in

by Carol McQueen

In the world of high school and adolescence, faggot is the ultimate insult and lesbians aren't even discussed. Teenagers must work full time at belonging -at fitting in. But fitting in for young lesbians, gays and bisexuals can seem impossible.

Almost 40 per cent of suicides among adolescents are related to sexual orientation—that's a statistic two Montreal groups are trying to change. Project 10 and Jeunesse Lambda provide a haven where lesbians, gays and bisexuals under 25 years old can discuss their fears and insecurities.

"Lesbians, gays and bisexuals are afraid of the reactions of family, friends and co-workers, so they stay in the closet. They need to talk, a safe space where there are no ramifications," said Karen (who did not give her last name), a social worker with Project 10. "A support group gives them the ability to come out in other aspects of their lives."

Funded by the provincial government, Project 10 is geared toward HIV and AIDS prevention. But its approach is not simply to tell people to wear condoms. It also offers individual and group counselling to help young dykes, bisexuals and queers feel self-accepting and confident.

Cedric (who did not give his last name) is a 24-year-old homosexual who does not intend to come out to his parents because he does not know if they would accept him. He finds Project 10's support group very beneficial.

"I have been there since September. I needed to express myself to others. Being gay is not always easy. You do not always understand what you are feeling," he said.

photo by Nina Romano

Cedric said at six years old, he felt different from other boys as he was attracted to his male cousins and his uncle. He said high school "was the worst period of my life."

"I was extremely lonely. I didn't seem to fit in. I was very confused and in a denial state. In gym class, I tried so hard to excel, to show I'm manly," he said.

It took Cedric many years to finally come to terms with his sexual orientation, and he is still dealing with it.

"I think coming out is a lifelong process. Every time you encounter an obstacle, you must overcome it. There are still many things mysterious to me. To say you are gay is a big step," he said.

Karin Bury, a lesbian Concordia communication studies student, agrees that coming out is a difficult process.

"I guess I knew I was different when I was a teenager. I didn't want to go out with a guy. It was a hard time and I remember being angry," Bury said. "I only accepted my sexuality at 18. Coming out is a continuing process. It takes years."

Jeunesse Lambda is another Montreal support group for young lesbians, gays and bisexuals. This year, the group has held discussions addressing issues such as "A Thousand Ways to Enjoy your Sexuality" and "Gay couples: can they last?" It also organizes outings such as skating parties and sugaring off.

Jeunesse Lambda also arranges consultations with doctors, psychologists and lawyers upon request.

Project 10 and Jeunesse Lambda are trying to make coming out easier. Both organizations give presentations at high schools and Cegeps to let young lesbians, gays and bi-

continued on page 13

Through other eyes

by Joey Goodings

Concordia student Yvon Provencher feels it's time the gay community made more of an effort to see things through his eyes. Provencher, a 29-year-old psychology student at Concordia, is blind.

Because physical appearance is so important in the gay community, simply being blind—or having any physical disability—can make it much more difficult to be accepted, according to Provencher.

"In the gay male community there's a lot of emphasis on looking good, fitting the right dress code, having the right haircut," said Provencher. "If you don't fit the model you're out."

Michael Hendricks, Treasurer of the Gay and Lesbian Community Centre, who has no physical disabilities, agreed with Provencher.

"Physical attire is very significant," he said. "It's almost like the way it is for adolescents in that it's a common preoccupation that seems to exist in gay life."

Hendricks said that although the emphasis on physical appearance is very strong in the heterosexual community as well, in the gay community there is more emphasis on the bar scene. "There are very few social environments outside of the bar room. Being disabled is a serious liability in the social sense," he said.

"This is something that gays don't readily admit" said Provencher. "The gay community prides itself on its open-mindedness, that it has suffered persecution from the rest of society," he said, but, he added, it's time for the gay community to practice what it preaches when it comes to dealing with people with physical disabilities. "It would be a very good idea to look within ourselves."

What is needed is for the gay community to make an effort to reach out to people with physical disabilities, not to shut them out. This requires a willingness to see beyond the norms of physical appearance. For Provencher, it also requires that the other person take some initiative.

"You have to let me know you're around, you have to make the first step," he said.

In general, however, Provencher doesn't see any signs of change within the gay community in this respect. "It's not getting any worse or better, but I don't think it's changing," he said.

Hendricks said the gay community should do more to be open to people with physical disabilities. "Many gays pay lip service to their concern about people with disabilities, but what do they do about it is the question. We're all very politically correct these days."

Comment:

Ending conjugal violence

by Sarah Bowles

Silence about violence in lesbian and gay relationships is rampant.

As if it isn't enough that lesbians and gays face homophobia from the rest of society, battered lesbians and gays face compounded isolation when the queer community ignores their complaints of abuse from partners.

Many gays dismiss charges of abuse as unlikely, as non-consensual violence is perceived as a heterosexual problem. Because of the prejudice they experience outside of the gay community, many are willing to ignore the pain of abused members in an effort to protect the "family". They fear acknowledging difficulties within the community may fuel society's homophobia further. Preserving the 'gay Utopia' is the most important concern.

Statistics on the subject are nearly non-existent. Many social support groups resent the need to address queer issues, and there are few counsellors trained in the area of queer violence.

In 1987, in San Francisco alone, the police estimate that they received 100 calls per month regarding domestic gay and lesbian violence.

Domestic violence in gay male relationships represents the third largest health problem for the 12 million gay men in America. It is easy to imagine how widespread the problem is, and how much it is in need of attention.

Homophobia can be defined as both a fear or hatred of lesbians and gays as well as a fear of getting close to someone of the same gender. Because society assigns negative associations to the words lesbian and gay there often results an internalized homophobia related to low self-esteem. This self-loathing makes for difficult and resentful relationships. As in heterosexual relationships, hurting the other person is seen as a natural expression of low self-worth. Childhood abuse also factors into low self esteem and facilitates familiarity with violence.

Many men may also have grown up being told that being gay is effeminate. This can result in an unclear understanding of what it means to be male. They may attempt to prove their masculinity through the use of excessive force—equating maleness with violence.

Women are often taught to compete against each other and find fault with each other. This can result in internalized misogyny which causes self-loathing and hatred of one's sexual orientation.

Others compensate for the negativity society exhibits toward homosexuality by perceiving queerness as superior to heterosexuality. In order to rid themselves of this negative image, gays and lesbians often refuse to see homosexual relationships as being susceptible to problems experienced in "straight" relationships. It is this complex which makes it difficult for abused queers to receive support from their community and to leave abusive lovers.

Government resources are also scarce. While lesbians do have access to women's shelters, they face the problem of whether to disclose their sexual preference at the shelter and then face discrimination from the other women. They also have to deal with counsellors untrained in lesbian abuse. Gay men are considered to not need counselling for abuse, unless they happen to be wealthy and can afford to pay for their counselling (which would most likely involve a counsellor untrained in gay domestic abuse).

Most efforts to combat domestic violence have come from within the gay community. In order to rid themselves of an upbringing clouded by misogyny and homophobia, they need the support of heterosexuals as well.

Resources
- Men Who Beat the Men who Love Them
- Naming the Violence:Speaking out about Lesbian Battering
- Support Services(in Montréal)
- Arrive(help for batterers)279-4602
- Ca Va(group to discuss homosexual aggression)525-0911
- Nicole Paquin, counsellor, 253-6843
- Project 10, gay youth support, 989-2880
- The Gay Line 931-8668

the Link
Volume 14, Number 31
Tuesday, February 8, 1994
Concordia University
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1455 de Maisonneuve Blvd. W.
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The Link is published every Tuesday and Friday during the academic year by the Link Publication Society Inc. Content is independent of the university and student associations (ECA, CASA, CUSA). Editorial policy is set by an elected board as provided for in the Link's constitution. Any student is welcome to work on the Link and become a voting staff member. Board of Directors 1993–94: Denise Babin, Curtis D'Ettore, Chris Leentjes, Carol McQueen, Michelle Nielson, Neil Kandalgaonkar; non-voting members: Alice O'Brien, Mike Orsini. For national advertising in the Link contact Campus Plus (Canadian University Press Media Services Ltd.) phone 1-800-265-5372. Address: 73 Richmond St. W., 4th floor, Toronto,Ont. M5H 1Z4. Typesetting by the Link. Printing by Inter-Hauf Developments. The Link is a member of Canadian University Press.

Contributors
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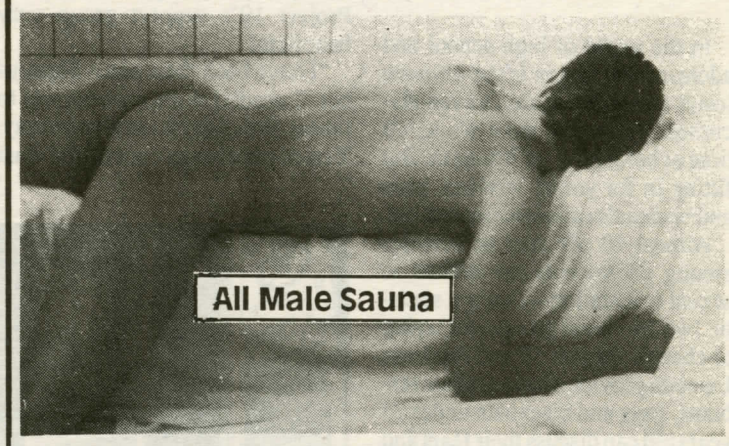

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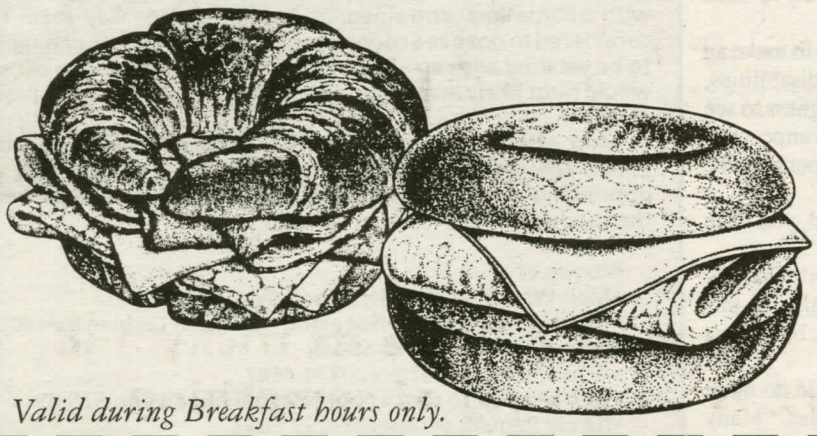

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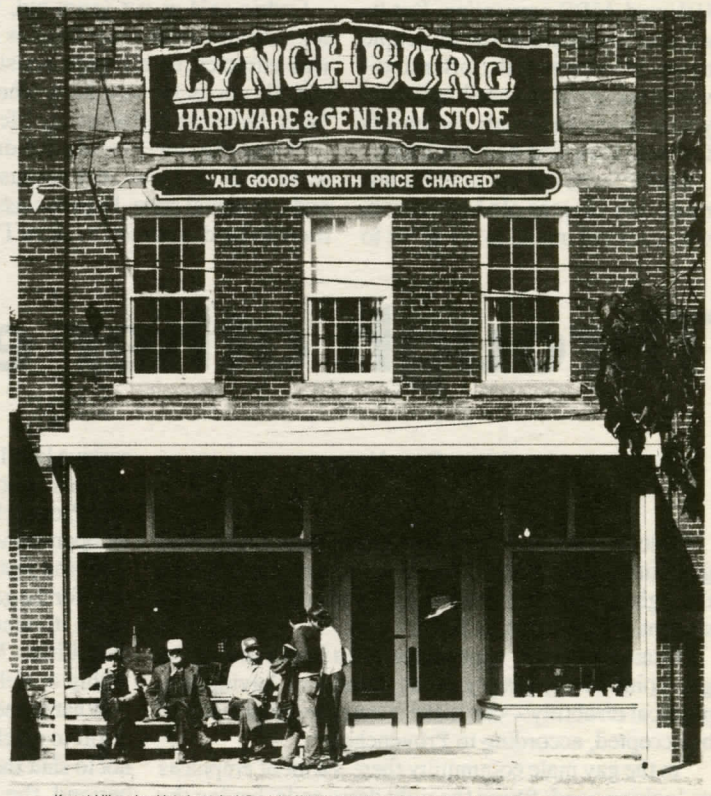

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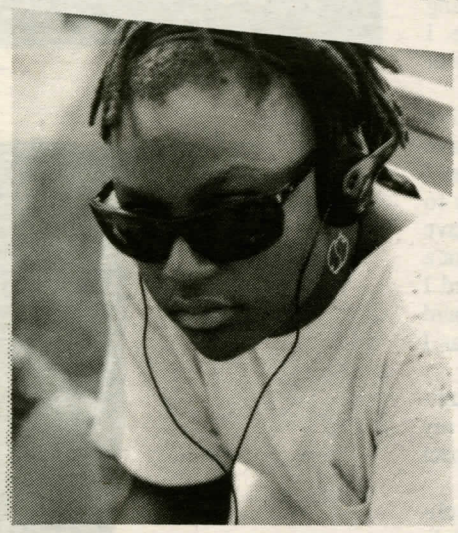

"If we accept that sexuality, despite its tricky and problematic factors, is deserving of something more complex than a victimology then we have also accepted that it is not something too privileged to discuss."

the Link Pull-out

Tuesday, February 8, 1994

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PARTY FAVOURS

The latest stereotype sees bisexuals as fashion accessories

by Amanda Aronchick

The '70s gave us a bad reputation. Bisexuals were portrayed as the type that would sleep with anything including your potted plant if given a chance. People who are bi are often told they're lucky because they've doubled their chances to a bed mate.

It may be true, but it's beside the point. For me, bisexuality does not mean I'll sleep with anybody (and everybody) but that the gender lines are a little more blurred, and that I fall in love and lust with the person, regardless of their sex.

We are told that we're fence-sitters, unable to choose, and for some people that is the case. However, it's an unfair stereotype, based on a prejudice that sleeping with both sexes is somehow wrong.

This prejudice does not exist solely in the heterosexual world either, there are many lesbians and gay men that resent that bisexuals take part in their community, but can always return to the "straight" world. We are somehow not "queer" enough.

I, however, have found a lot of the sense of community that I have sought within the lesbian community, and no discrimination. Since I moved to Montreal, the women that I have met have been very accepting, regardless of whether I was involved with a boy or girl.

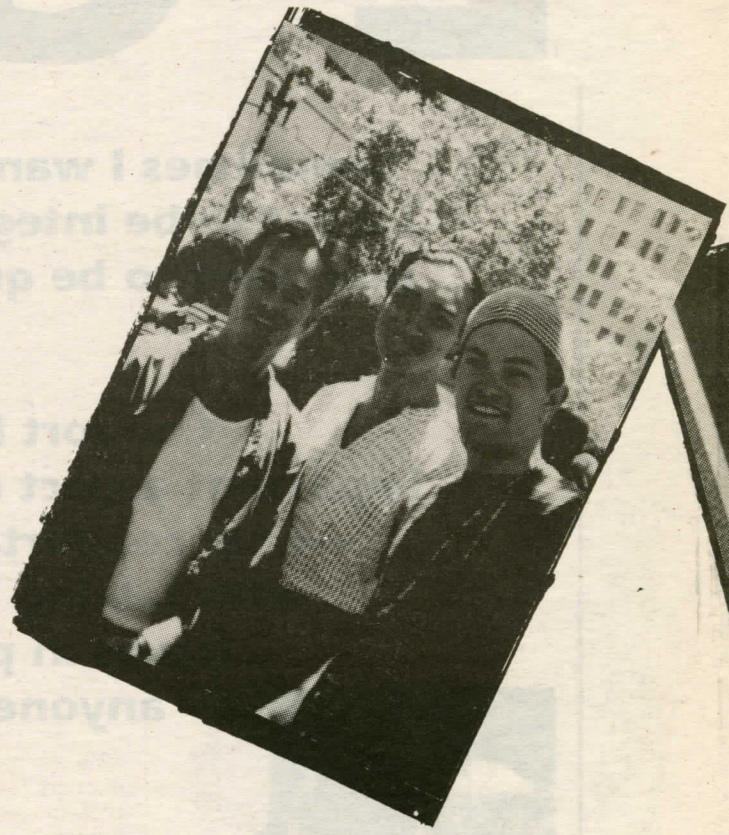
Bisexuality is no longer fringe or bizarre either. It's even trendy! One would hope that the feeling is sincere though, and not determined by a fad. If I'd been born 20 years earlier though, I'm sure that sleeping with another woman would have only been a passing fancy. But today, with the values I've been brought up with, and among my family and friends, homosexuality is accepted and normal.

And for woman, it's very safe. Of course there is some risk of contracting STDs and HIV, and you shouldn't leave your dental dam at home, but women who sleep with women are participating in very low risk sexual activity.

There are, of course, disadvantages. As with all good things, this bi trend is being exploited by the media. In the back pages of the Mirror you can find a phone sex ad pitching "Bisexual College Girls: Can You Handle Both of Us?" And this sort of shit is being sold to heterosexual men for masturbatory material.

And last year, when Suzie Bright spoke at McGill, she read an article in a fashion magazine that stated that a lesbian was this season's greatest fashion accessory. What could be more grand, the article continued, than *two* beautiful women showing up *together* to a party? This is not the sort of media exposure that portrays bisexuals in a positive light.

If I have sex with a woman, it's not for anyone's pleasure but mine and hers. And if she and I arrive at a party together, it's not because she matches my outfit.



from lesbian chic to reality

It is fair to say that the queer community has come a long way, everybody seems to have an opinion about us.

The media has stopped denying the fact that we exist, we have made the news. America has tried to answer the existentialist question of whether or not we should be allowed to serve in the armed forces, and came up with a positive conclusion: as long as we pretend to be straight. Talk shows discussed all possible combinations of queerness, with pro's and con's and God.

k.d. won a Grammy, 'yes I am' Melissa was now sure, Ru and Elton did a little duet and Pet Shop Boys headed West. Last time I looked at the Pink picture, gay men with AIDS were heros and lesbians chic.

This is all very cute but what happens when we become boring?

The facts remain, we are still victims of discrimination, alienation, violence and we still don't have equal rights.

Depending on where we evolve straights wants us to vanish, to integrate and get married have a lot of children and live happily ever after, or be us. Depending on where we evolve we might want to vanish, be integrated or be as queer as we can be.

Personally, I want queers to grow up without feeling alienated. I don't mind if they are perceived as different as long as they are acknowledged for their difference. I want parents to feel proud and congratulate their sons or daughters after earing the great news. I want us to have the freedom to choose what kind of life we want to lead.

I don't want any of us to commit suicide or get killed. I don't want any of us to go home and cry after earing disparaging comments or being victim of homophobia.I don't want any of us to see their name printed on the wall after having enough courage to come out. I don't want any of us to feel that coming out is exposing our personal life. I don't want any of us to pay the price of a crime we have not committed.

Having evolved in a conservative medium for the past four years, I have gained the conviction that the best I could do to accomplish this was to stand for as strong as I could. I have come to the conclusion that it was not a personal choice but a necessity and I have realized that the only way I could do this was to take as much pride as I could in my community.

I am very thankful that my community exist but the fact is this is not my day-to-day reality. Now, I can't expect anyone to do the job for me.

But basically my life is not complicated. Sometimes I want to vanish, sometimes I want to be integrated and sometimes I just want to be queer.

—Isabelle Benard
Engineering

(FICTION)

I have crossed the line on many nights, into the dark room of draining glasses where a stranger's intimacy was more comforting than society's displeasure in me. I was always greeted with a comforting smile.

Tonight I enter the old, yet new dimension, chairs aligned to the focal point, a tiled rectangular box with mirrors angled for easier acts in the tricks of love.

The line is crossed over and over by a crowd so diverse I often wondered where they all came from. The room fills like the mug in the bartender's hand, slowly but surely until it overflows.

Shoulders and hands rubbing stranger to stranger with wardrobes being the guide to love and lies. Bodies moving in all confidence behind the masking of the walls and shadows of light. Matches and lighters striking and flicking. Music filling the awkward silences in meeting new faces. Pillars keep the company of those feeling lonely.

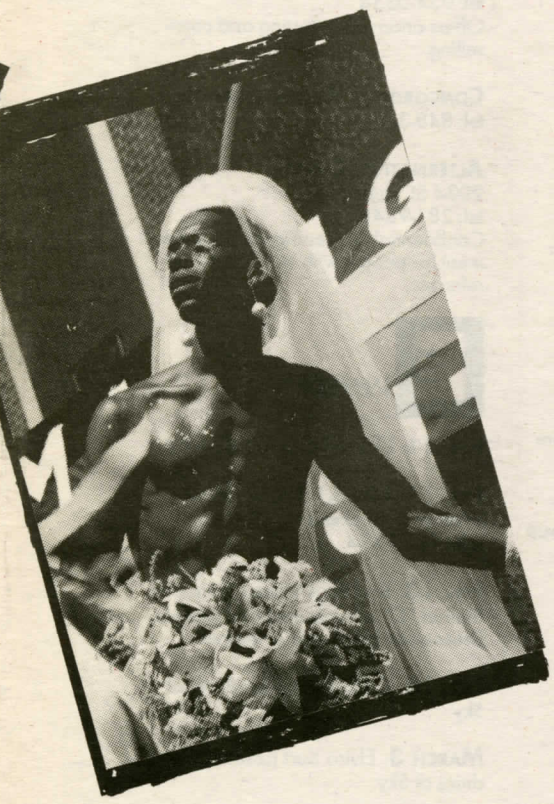
Last call and last dance are announced. A sudden burst for attention comes across the smoky room. The search is on for a dance partner or a pen.

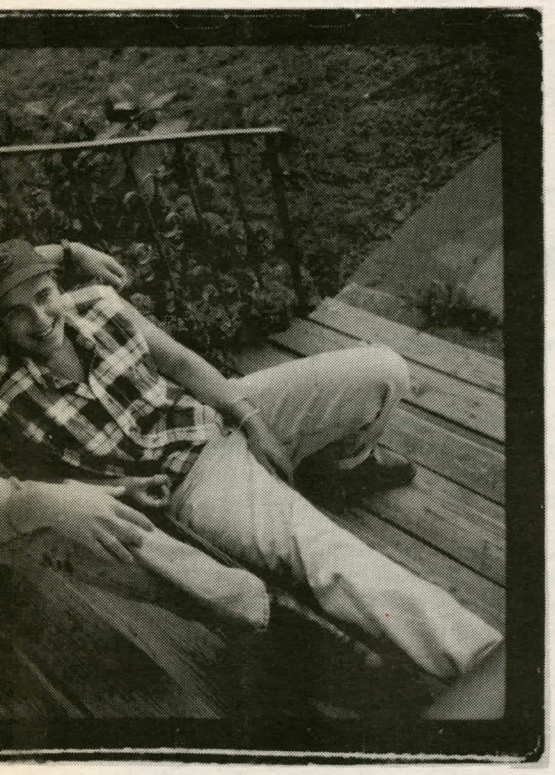
When the lights expose the evening the smoke lifts and certainty fades. The bar is now closed and I walk into the night alone and happy to be sober and going home.

—H.V.

ER

O TO US!





"One of these things is not like the other"

by Christofer Williamson

Two recent encounters have got me thinking about the way we choose to present our queer selves to a world that is still all too often scared or repulsed by us.

A few months ago, I had dinner with a gay man who said he had found a method to effectively convince those in the homophobic camp to jump to the homo-friendly side of the fence. As a fag with a vested interest in the quest for greater tolerance of the rainbow spectrum of sexualities, I listened with more than usual attentiveness as he explained it.

"The only difference between me and them," he declared, "is who I sleep with. That's why I don't disclose my sexuality to new acquaintances until they get to know me. Once they like me, I let them in on it, and they're forced to realize that gay's okay."

Any teacher will tell you that an effective argument builds from its most easily understandable concepts to a more complex conclusion. My mealtime companion's lesson plan seemed solid enough: teach them you're a worthwhile person first. Once they know it, then—and only then—tell them you're gay. Allow them to draw the obvious conclusion.

Last week I was reminded of this conversation and what I call the "person first, gay second" formula for greater acceptance by a new friend who unveiled a similar plan to lead the people from the darkness of fear and hatred. He, too, suggested that the key to understanding us lies in the lesson that we're all the same, queers and straights alike. He felt this year's Images et Nation, Montreal's queer film and video festival, had misrepresented us. Among the leather fags, bull dykes and sissy queens on the silver screen, where were the regular girls and boys who just happen to be gay? In his own queer work, my friend wants to show the world just how normal we can be. His method? Amaze the crowd by showing that a homo can surface from beneath the most polished heterosexual veneer.

While the point that we homos can be as boring as the next guy or gal is well-taken, I find myself unable to sympathize with the foundation upon which the "gay second" argument is based. My inability to prioritize the various aspects of myself lies at the heart of my frustration with it. I find it impossible to imagine my homo-ness and person-ness as independent concepts and what's more, I don't think I want to. The two are inseparable. I'm a package deal.

To me, attempting to become acceptable to a larger public by denying our diversity is a step in a backward direction, whether those steps are taken barefoot, in penny loafers or in pink satin pumps. A lack of validation for those who are different is implicit in the argument that we're all basically the same. We are *all* different regardless of our sexual orientation. This is the message I would like to relay to those who are intolerant of less common lifestyle choices.

Here is the essence of my own lesson plan for the new people I meet each day:

I'm a gay person worth knowing. If the "gay" part turns you off, you're not. At least not yet.

I figure that people are pleased that I don't censor stories of my life to fit other people's expectations. I like to think that my new acquaintances are flattered that I assume they're not homophobic from the start.

Sexuality in feminist theories and politics

by Cait Cantillon

"Perhaps there is a little less diversity than a heterophobe would admit; perhaps the majority of academic feminists who have written about sexuality since the '70s have been lesbians."

Currently, I am taking a Women's Studies course called Sexuality in Feminist Theories and Politics, taught by Martha Saunders. When a friend of mine asked about the lesbian /bi/queer content in the course, my initial response was: to any student, Women's Studies or whatever, who senses a heterosexual world view rearing its annoying head a little too often in her academic pursuits, take this course.

As well as a comprehensive history on how the sexuality discourse has shaped itself within academic feminism, the course deals with "hot" issues of today, such as S/M, and with refreshing-contemporary texts (eg., RE/Search's queer-ish, *Angry Woman*). An impressive reading list and professor also ensure that the topic will be given both diversity and complexity.

Or perhaps not. Perhaps a little less diversity than a heterophobe would like to admit. Perhaps the overwhelming majority of academic feminists who have written about sexuality (beyond pornography, abortion and rape) since the seventies have been lesbians. Next in numbers were perhaps bisexual woman and next, smaller in numbers, queer heterosexual woman.

Perhaps the more pertinent question is: what accounts for so few straight women writing about sexuality within academic feminism? If the complaints are true about white, middle-class, heterosexist woman having dominated the second wave of feminism, what accounts for their all-but absence in any sexuality debate other than the Big Three?

What was it about sexuality (especially the sexuality about what people do in bed) that let those straight women on top relinquish the issue, or gladly hand it over, to whoever was willing to take it? Oh, okay then, to grab it. And why, even in academic feminism of today, is there no viable theory on sexuality written from a heterosexual perspective?

I mean, why not? Because it is decadent? Because we have more pressing things to talk about? Ouch. This answer doesn't sit well with those whose identity is sexualized whether they want it to be or not. This answer doesn't sit well those who personally like nothing better than to talk about, learn about, deconstruct, and generally theorize about sex/uality.

Whatever happened to the personal is political? decadent schmecadent. If we accept that sexuality, despite its tricky problematic factors, is deserving of something more complex than a victimology (*is maybe even worth celebrating)*, then we also accept that it is something not too privileged to discuss.

Because non-queer straight women don't talk/think about sexuality? Aren't interested it? Are more interested in pay equity? *Come on.*

Straight women are interested in sexuality. Personally, I don't buy the notion that they've been excluded from this particular discourse in academic feminism (ie; that lesbians haven't let them in). Their mere numbers always guaranteed them a place there if they had demanded it.

I also don't get the claim that the female-dominated space of academic feminism is the wrong place for straight women to discuss something that, by extension, includes men. Doesn't *almost every feminist issue, by extension, include men?*

So it remains a mystery to me, although not a very annoying one: if heterosexual identity accounts for most academic feminists (actually, most women in general) why does our discourse on sexuality present a generally non-heterosexual world view?

• • •

Queer listings

compiled by James Edwards

Social & community:

The Montreal Gay and Lesbian Community Centre
1355 St. Catherine E., 2nd floor
tel: 528-8424, fax: 528-9708
The centre of Queer life. Open every day with fun and games for all.

Association des Gais et Lesbiennes Latin Americains
tel: 524-8424
This group of Latin queers meets Wednesday nights at 8 p.m.

Gay A.A.
tel: 376-9230

Concordia Queer Collective
2020 Mackay
Annex P room 102
tel: 848-7414
Regular meetings every Friday. General discussions groups meet at 2090 Mackay in room Z105-106. Both groups meet at 5:30 p.m.

Lesbians, Bisexuals, Gays of McGill
3480 McTavish #432
McGill Student Union Building
tel: 398-6822
McGill queers have a great time. If you're looking for a friend and excitement.

Concordia QUAC (Queer Academic Coalition)
Contact: Jeff Lord
tel: 937-3207
Open to graduate and undergraduate students.

Lesbian Gay Bisexual Association of UQAM
tel: 987-3039

Le Triangle University of Montreal (gai et lesbienne)
tel: 343-6532

West Island Gays
P.O. Box 53112
360 Dorval Ave.
Dorval, Que.

Village Community Church
The only church which thinks you're normal. Meets every Sunday at 7:30 p.m. at 12112 Panet, room 201.

REDA
Reseau d'Action pour les droits des Gais et Lesbiennes
1350 du Fort #1208
tel: 939-7226, fax: 939-8851
This nifty group fights for Queers everywhere.

Bisexuals:

Bi Discussion Group
tel: 398-6822
Group meets every Wednesday at 5:30 p.m. on the 5th floor of the Eaton Building at McGill University. A small friendly group concentrating on bisexual-orientated issues.

Bi-The-Way
tel: 521-1316
A McGill discussion group for bisexual women. Women-only meetings every Friday at 8 p.m. Men and women meet on the third Friday of every month.

* note also check social and community listings

Sports:

Team Montreal '94
P.O. Box 726 tour de la Bourse Station
Montreal, H4Z 1J9
The Gay Games in New York City will be the moment of the decade. Hunks from all over will compete for gold. Help send our girls and boys to victory.

Support & discussion:

Gai Ecoute- French
tel: 521-1508
De l'aide quand vous l'avez besoin.

Gay Line—English
tel: 931-8668
Help in time of need.

Lambda Jeunesse Youth
2006 rue Plessis
tel: 528-7535
A coming out support for youths aged 18 to 25.

Project 10
tel: 989-1885
A coming out support for youths aged 14 to 25.

Yakhdav
tel: 487-2880
Gay and lesbian Jewish organization. Sundays to Fridays, 9 a.m. to 4 p.m.

Coming Out Support Group CQC and Peer Helpers
tel: 848-7414 or 848-2859
A confidential service, a safe place to express concerns and questions about your sexual orientation. Men-only group meets Wednesday at 7 p.m. at 2130 Bishop, room 02. Women-only group meets Thursday at 7p.m. at 2130 Bishop, room 02.

Medical:

Clinique L'Actuel
1259 rue Berri #520
tel: 845-1333, fax: 845-0556
Great advice from gorgeous doctors. One-stop clinic for all your Lesbian and Gay health needs.

Drs. Goldberg, Leblanc and Rosengran
3545 Cote des Neiges #023
tel: 935-1197, fax: 935-1310
A west-end practice for those of you who prefer current magazines. The men here know their stuff!

The Concordia Women's Centre
tel: 848-7431

Lesbo Info
Judy, tel: 722-1786

Center for AIDS Services of Montreal for Women
1168 St. Catherine O. #202
tel: 954-0170

Lesbians:

Lesbian Relationship Discussion Group
Info: please contact the Concordia Women's Centre
tel: 848-7431
A support group for lesbians who are in or have been in an abusive relationships.

Lesbian Mom's Support Group
tel: 274:8995

Other:

Project Access
3537 St.Laurent #507
tel: 982-0083

CUSA housing
tel: 848-7425
Queer listings available.

AIDS/testing:

TransAIDS
Transsexual and Transvestites with AIDS
tel: 282-9888

CLSC Metro and CLSC Centre-ville
1550 de Maisonneuve O.
Metro Guy
tel: 934-0354
Offers anonymous testing and counselling

Concordia Health Services
tel: 848-3565

Alternative Clinic
2034 St. Hubert
tel: 281-9848
Confidential HIV testing, medical treatment for people with HIV/AIDS and referrals.

Events:

Feb. 11. LBGM dance at Sky.

Feb. 11,12, &13. CQC Wild Womyn's Weekend
info: 848-7414

Feb. 13. Bad Boys Winter Dance at Station "C" open to men and womyn. Dress code black and or leather.

Feb. 18. CQC Sassy Ripe Party at Sky

March 3. Elvira Kurt (Lesbian Comedian) at Sky

March 11. Acoustica Festival
tel: 849-3791

Rising against discrimination of gay and lesbian Jews

Yakhdav, meaning "together" in Hebrew, is Montreal's lesbian and gay Jewish organization. Established in 1973 as Naches, Yakhdav's goal is to bring together lesbian, gay and bisexual Jews.

The group offers education and outreach programs to the Jewish and non-Jewish gay and lesbian communities, and is active in community events, such as fundraising and setting up support groups for parents of gay and lesbian children.

The following is excerpted from a report Yakhdav presented at the Quebec Human Rights Commission's public hearings into discrimination against lesbians, gays and bisexuals, last November.

by Michael Chervin

As within the majority society, lesbian, gay and bisexual Jews are collectively subject to various forms of discrimination and violence within the Jewish community of Quebec. Some of these forms and practices are particular to the Jewish community; others overlap with and are reinforced by those of the majority society.

Those forms specific to the Jewish community include: teaching religious texts through anti-lesbian and anti-gay interpretations which are unaccountable to the ethical dimensions of those same texts which denounce oppression and which impel us to arise against it; excluding lesbian and gay members of the gay community from community organizations, institutions and religious activities; exercising indifference to discrimination and violence against lesbian and gay Jews and non-Jews; enforcing the invisibility of lesbian and gay Jews in Jewish history and in the presence of Quebec Jewish life; and, sitting "shiva" for daughters and sons who have come out as lesbian or gay, by those family members who consider them now dead.

Silence and inaction are both the practices and the glue which maintain such forms of discrimination and violence within the Jewish community.

Three unsensational actual examples from everyday life: a Montreal rabbi of a conservative synagogue refuses to mention anything about discrimination and violence towards gay or lesbian Jews in any talk with his congregation because he wants to maintain a "good" relationship with his members...

A Jewish family unceasingly pressures a lesbian daughter to find a boyfriend, marry and have children with him—she is not considered by her family as an adult, complete or a "real" Jew unless she does so; and, a Jewish schoolboy is taunted, threatened and beaten by his male Jewish schoolmates because they suspect he is gay and the response they have somehow learned to it is violence....

Lesbian Jews cannot lead in most Jewish congregations in Quebec because they are discriminated against both as lesbians and as women. Traditionally, children are legally entitled to be Jewish through their mother, not their father. This highlights the importance and centrality of women within and to the Jewish community. However, it is often misused to additionally enforce Jewish women to be heterosexual and to have children within a heterosexual marriage....

Finally, we experience discrimination and violence within the majority society not only on the basis of being lesbian, gay or bisexual (through heterosexism and homophobia) and Jewish (through anti-Semitism), but also on the basis we include among us women, people of colour, adolescents, elderly people, poor people, immigrants, physically disabled people, people living with HIV and people living with AIDS.

As lesbian, gay and bisexual Jews of Quebec, we do not only or simple need acceptance, we need allies and action.

Serving the community:

Coming-out support groups at Concordia

by Timothy Johnston

The philosophy at the Concordia Queer Collective is philanthropic in nature, so collaborating with the Peer Helper Centre was a logical idea. The CQC has received several requests for a support mechanism for people questioning their sexual orientation, coming out.

We began discussing the possiblity of forming a group for Concordia students going through such soul-searching. The coordinators were very anxious to get this started and approached Daryl Ross, the Peer Helper Coordinator, about the possibility of training.

Then one day we got a call from Mark, a peer helper. Meetings were held with Daryl, Marc and Noreen, another peer helper who was interested in helping start a Coming Out Support Group for women. Ideas flew around and eventually we got things off the ground. Two groups were formed: a women's group, and a men's group.

On Oct. 19, the women's group held its first meeting. The following evening, the men's group met. Everyone was very nervous: Was anyone going to show up? Would we fumble and stumble? Would we be any help? It turned out that both groups became a success. The groups have remained intimate in size, which is a great asset, it affords the people at the meetings ample opportunity to speak and to be comforted.

The meetings are held in the Peer Helper Centre: a place with comfortable chairs, a warm and friendly atmosphere, and tea. The anonymity and confidentiality of the participants are the basic ground rules. Respect and tolerance of people's opinions and their "outness" are also components of the meetings.

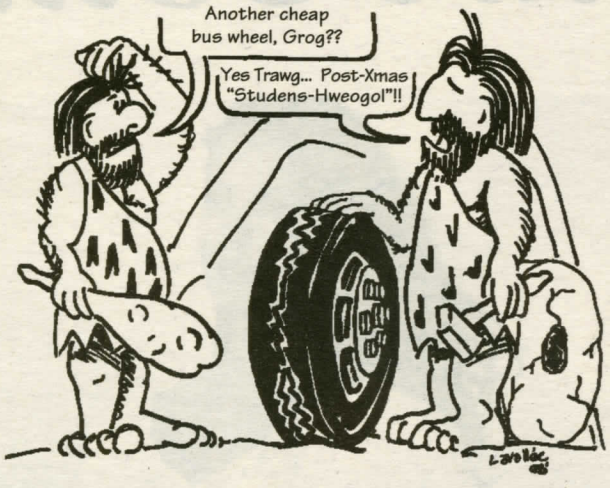
A wide range of topics are dealt with in meetings. We have discussed how to tell your parents, friends, siblings, and coworkers. Dealing with homophobia has been another topic, also, the "games and strategies" we play to find out if someone is available.

Comfort levels are an important aspect of being out—how comfortable are you with talking about queer issues in public where anyone can hear?—so we have talked about that.

Coming out, questioning your sexual orientation, is a very difficult process to go through, and if you have a form of support mechanism (be it a close friend, a parent, a counsellor), it becomes much easier.

(see listings for more information).

VOYAGEUR RE-INVENTS THE WHEEL!



"STUDENS-HWEOGOL"?? "Students' Wheels" to the uninitiated like **TRAWG**. Yes, looks like **GROG** has taken a turn for the worse and gone off to study Old English this term, or should we say Future English for him?! Anyway, for you the **"studens"**, it means a good deal. Take advantage of **GROG'S** post-Xmas deflationary, antiquarian stance and travel between **Montréal** and **Toronto** at just **$59.*** return with **Voyageur**.

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continued from page 7

sexuals know where they can turn to for help.

But not all schools are keen on the idea.

"Some communities support presentations in schools. However, it is difficult to connect with some school boards. They're bureaucratic and fear a backlash from parents. Sexuality is taboo," said Karen of Project 10.

Jeunesse Lambda doesn't even bother approaching the Catholic school board anymore.

"The Catholic system does not want to talk about homosexuality at all. They're prehistoric, stuck to old laws," said Marc Poirier, external VP of Jeunesse Lambda.

Both groups think sensitizing teachers and students is crucial. Myths about dykes being butch and homosexuals being polyester-clad queens need to be dispelled.

"There are very few gay and lesbian role models. Society has black and white and rigid roles for men and women. Identity development is very limited," said Karen.

Poirier added that the legal system also buttresses these sexual roles.

"Laws do not accept homosexual couples, for example. If all laws were made the same for homosexuals and heterosexuals, gays would not be afraid to live in couples," he said. "Now one person can take off with everything and not be punished."

Said Project 10's Karen: "Politicians always have to be careful of the homophobic views of their constituents."

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Road Movie of the Soul

by Peter Wagner

If the bleakness and desolation of February is getting to you, go see **Ruby in Paradise**. It might help you survive the month with your soul intact.

Ruby in Paradise is about a young woman's personal voyage, initiated by her arrival in Panama City Beach, Florida, after fleeing her home in Tennessee. In Ruby Lee Gissing (Ashley Judd) we sense a longing, a fury that will generate her search for illusory paradise.

The plot proceeds like a road movie of the soul. It is through Ruby's voice-over diary entries that we really learn about her. As she struggles for self-awareness among the paradise facade of the Florida resort town, the film explores the ideals of happiness within North American culture. While looking through the pages of Cosmopolitan, Ruby asks, "I wonder if I'll just feel what I am."

These ideals extend into the territory of romance when Ruby dates her boss's son, Ricky (Bentley Mitchum). Ricky, a business-minded materialist, presents Ruby with a CD player after their first night together. She quickly learns that it comes from a fully-stocked drawer of them. Ruby remembers the idea of everlasting peace and happiness her mother clung to "like a moth to light."

Then Mike McCaslin (Todd Field), a troubled, sensitive dreamer enters Ruby's life and the two become close. Everything is wonderful for a while until Ruby begins to realize that she misunderstands her own concept of paradise, "Someone told me once that hell is when all of your dreams come true."

The script is well-written and moves along at a quiet, meditative pace. It is the subtlety of Ashley Judd's portrayal of Ruby that helps us empathize with her character. Within Ruby there is a zen-like cognizance of self.

This is complimented by director Victor Nunez's attention to small details. A native Floridian, himself, Nunez accentuates small moments of Ruby's experience, such as the manner in which she eats apples and the way she touches the water her first time at the beach. Nunez said he set out to create "a universal feeling through the use of a very specific place and time with sounds and textures that are there for a definite reason, whether that reason is obvious to the audience or not." The specific attention to detail within this work accords it a uniqueness of place, character and time.

Ruby in Paradise is a movie that washes over you like a slow wave. The ending is not a resolution, it leaves you with questions rather than answers; the momentary rather than the absolute.

Try not to let the Gap ad-esque promo picture deter you from seeing it.

Ruby in Paradise starts February 11 at the Rialto Cinema.

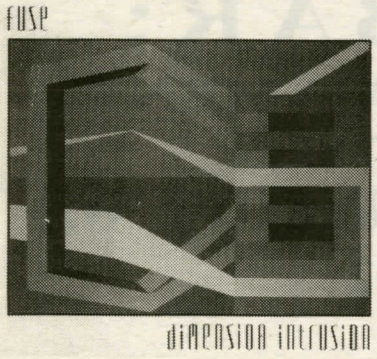
fuse
dimension intrusion
WAX TRAX/TVT/+8

by Jon Richler

Gone is the fast buck techno era emitting similar, unimaginative tracks. Techno is back to the state of mind it belongs in, and producer /editor **Richie Hawtin** shows his cyber-stuff on **fuse**, part five of the [artificial intelligence] series on **WAX TRAX/TVT**. **F**uturistic **U**nderground **S**ubsonic **E**xperiments process ambient and paced techno tracks that carry "minimal sampling, but maximum inventiveness."

Hawtin's dedication to techno comes through on this album, and his previous work. Witness the strength in *Dimension Intrusion*, where the laid back tone is vaguely reminiscent of **Moby's** *Go* (Twin Peak sample mix), *Substance abuse* builds like an obsession, pummelling your awareness with a resonating bass beat, layered under a good ol' toonss toonss toons and sugared with a cyber-sample that just says "overdose", respectfully repeated for only a short time. *train–trac.* begins moving with a beat that carries an unescapable visual of a large open space, filled with sweaty bodies wrapped in label gear, forcing their punished bodies into even more rubberlike convulsions of appreciation.(at least, I can see it..). Then the buzz pulse of an electronic alarm is triggered, running against the rhythm. It could be a soundtrack to a cyberspace car chase.

Hawtins' favored works on *dimension intrusion* are the ambient ones. They are musical subtitles to emotions brought on by calm reflection, severe drug crashings, or shit-eating pleasure grins.



All
Guilty
Cruz Records

By Sean Moore

Remember a band called **The Descendants**? Well this ain't them. I'm sorry to say (actually I'm not) but **All** has gone on to their own sound. Although **The Descendants** were godlike at one time, that was their sound and **All** no longer try to mirror that.

Their latest creation entitled *Guilty* really packs a wallop, and moms will appreciate it too because it's sugarless! This 3-song tidbit combines *Guilty*, a previously released ditty from their last long-playing effort *Breaking Things*, with two brand-spanking new **Husker-Du/Goo Goo Doll**esque cuts (*All's Fair/Man's World).*

Did I say that they broke away from the geek-core sound made famous by **The Descendants**? Hmmmmm? Maybe I lied, huh kids? There is something remotely familiar about that melodic, pre-pubescent caterwauling. Hey! Hey!! Hey!!! It's **MIlo**!!! Thats right! Somewhere in that **All** fabric lurks the original **Descendants** throat man himself, *Milos Aukerman.* Trust me though, it works. I read somewhere (but not in these words) that **All** addresses negative issues of social ineptitude and loneliness among other trials and tribulations of growing up and offers them up with a happy-go-lucky sound which the previously mentioned writer thought was uncommon among bands. Bullshit! What about **Bob Dylan, Bob Marley, Bob Mould, The Misfits, The Lemonheads** (of old), **Verbal Assault, Big Drill Car** etc.? **All** does the same thing but they just do it differently. *All* in *all*, this **All** still rocks. A sound investment. It's what *all* the kids are into. This band is *all*-right. I gotta end this before I become too *punny*, DOOOOOH! That's it, nuff said.

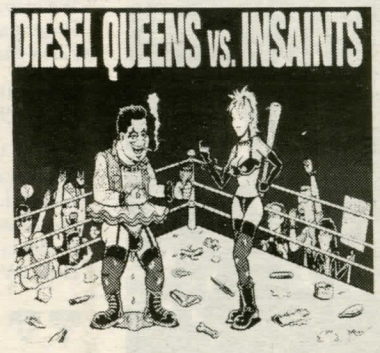
Diesal Queens vs. Insaints
EP
Maximum ROCKNROLL

by Susy Glass

For those of you who stereotype dyke and fag bands as those playing neo-disco remixes, look (or should I say listen) again! When I first listened to this release I too was blinded by stereotypes. I took a quick look at the cover and saw the cartoon depiction of a male and female punks fighting. I just thought O.K., another girl band. When I proceeded to check out **The Insaints** I was excited to see the funky coloured vinyl but was even more pleased to discover a powerful punk band with super speed bass lines. The Insaints' lyrics tend to deal with being accepted and learning to accept as well as like yourself. *Stupid Boy* talks about crossdressing. *Whore*, which promotes the empowerment of women and their sexual choices makes great use of feedback.

The **Diesal Queens** are the other half of this homo-punk compilation. They do justice to the punk era of the 70's with their three chord, distortion petal, political statement. The twist is the issues they choose to complain about. In *Man Boy Love,* The Diesal Queens twist around Freud's theory of a son's obsession for his mother. *Happy Peppy* complains about society's new social movements such as the neo-hippy ravers and how they have no motives. Finally *Punks Went Dirthead* rightly bitches about all the punks who *grew up, grew their hair, and dawned cowboy boots...because the chicks dig it.*

For all of you out there who haven't given up their punk "fuck the establishment" ethic both the Insaints and the Diesal Queens will win this competition!



LGBQ Bar Scene: The Village

Even if you only arrived in Montreal this semester, if you're queer, you've likely already located the Village which straddles Ste-Catherine roughly between Amherst and Papineau.

Photo by Wynne Keing

The good news is there is some queer life west of the Village, some of it within walking distance of the downtown campus.

The **Agora** is a homey little place with a very regular clientele. It's sort of a gay Cheers, a quiet, cozy and relaxed place to go for that after-school drink. Sporting a seldom-used pool table, it would be a quaint little student bar, if only more students hung out there. The bar itself is about as big as the full-page ads they take out monthly in Fugue.

Mystique is a little-known, dark, dingy basement bar, mysteriously connected to the Stanley Pub. Enough said. **Chez Jean Pierre** caters to a predominantly older crowd. Not much action here at all. Everyone just sort of sits around the bar and chats quietly in their three-piece suits waiting for the male strippers who perform after 9 pm. "Ladies" are welcome, apparently. WOW!

Moving east in our quest for lesbigay culture, **l'Exit** is a dyke bar on St. Denis at Rachel. It's currently the only full-time women-only bar in town. The atmosphere is casual and comfortable; the Pool Room is hot, and on weekends, the DJ spins the greatest hits of your parents' past. Not a happening, cruisy spot for the ultra trendy, just a good old-fashioned lezzie lounge.

Not far up the street, for the last couple of years, **Lézard** has hosted *les Mardis Interdits*, a very popular dance-party attracting a mixed crowd of fags and their friends, bisexuals and other twisted types. We hear through the grapevine that Lézard will be closing its doors at the end of this month, soon to be replaced by a newer, better club.

Pyramide is a bar for drag queens, transvestites, cross dressers and those without any preconceived notions or attitudes. There are drag shows and dance tunes all night.

Moving even closer to the Village, **California** is a quiet, relaxed pub, for the limp of wrist young, University crowd. It's the spot to see and be seen before heading east to the serious night life.

Just around the corner, **Royale** is a "straight" bar which hosts a bent night called "Queenex" on Thursdays, Techno-beat downstairs, a musically more varied, laid-back room upstairs, the place to find all the pretty people.

Photo by Wynne Keing

The latest edition to the lesbian club scene is **le Mixte** on St. Andre, below Ste-Catherine. Your basic dance bar, it's the new hang-out for former G-Spot regulars.

Finally to the Village and nirvana (unless maybe you're a dyke or even a feminist). **Bar Relax**, **L'Entre Peau**, and **Max** are for the lounge lizards in all of us, tacky decor, gold lamé furniture, plastic potted plants. The Village has its own version of a "western" bar, the **Mustang**; denim, cowboy hats, the occasional leather vest and a D.J. brave enough to play achy-breaky that sort of thing.

For those of you into leather, or rather leathermen (sorry, no dykes need apply), there's **l'Aigle Noir**, **la Trak** and **Katakombs.** Wednesdays are $1.44 night at La Trak, lots of sweaty, drunk meat. They call it Woolco night for a reason; this is bargain-basement cruising. The new, improved Katakombs features a castle/moat motif. All that's missing is Errol Flynn in a master/top harness with a dog-trainer on his belt.

In the same complex as Katakombs, **KOX** calls itself the "largest gay club in North America." Tuesday is Zucchini Night, retro-music and live sex shows, not for prudes. It's definitely one of those see and be seen with the groovy people kind of things. On weekends, KOX is a mixed, mostly-gay male dance bar. Lately, more straight, young couples have been hanging out, but don't worry there have been few lesbian sightings.

A few doors down from KOX is **SKY**, a dance bar popular with students but with less attitude than its neighbour. Student beer specials all-night on Fridays. Thursday is "Girls in the Sky" is the hotest mixed night in town featuring a lesbian "Sex Party" once a month and two-for-one drinks all the time.

There is also life outside the bars—like the baths and strip clubs. Two of the most popular male strip clubs are **Tabou** and **Campus**, nice places to share a night out with your long-term monogamous lover. You can't walk ten paces in the Village without tripping over a sauna. Two facilities outside the Village maybe of interest to those of our readers in need of a quick shave and shower (or whatever)—the **Sauna 5018** and the **Sauna 456**. A women's sauna openned a couple of months ago, but went of business before any women could find it.

- *Agora -1160 MacKay*
- *L'Exit -4297 St. Denis*
- *Lézard -4177 St. Denis*
- *California -1412 Ste Elisabeth*
- *Royale -251 Ste Catherine E.*
- *Le Mixte -1278 St. Andre*
- *L'Aigle Noir -1315 Ste Catherine E.*
- *Katakombs -1450 Ste Catherine E.*
- *L'Entre Peau -1115 Ste Catherine E.*
- *La Track -1584 Ste Catherine*
- *Chez Jean Pierre -1071 Beaver*
- *Max -1166 Ste Catherine E.*
- *KOX -1450 Ste Catherine E.*
- *Sky -1474 Ste Catherine E.*
- *Sauna 456 -456 de la Gauchetiere W.*
- *Sauna 5018 -5018 St Laurent*
- *Campus -1111 Ste Catherine E.*
- *Taboo -1950 de Maisoneuve E.*
- *Taverne du Village -1366 Ste Catherine E.*

Standing Up & Coming Out

by Ingrid Hein

If Kids in the Hall wasn't composed of just boys, dyke comedian **Elvira Kurt** might be part of the cast.

Her stand-up comedy act is exceptional as she tells her hilarious version of life as a lesbian.

Elvira Kurt imitates her parents flipping through a scrapbook of her teenage life: "Here is her first girlfriend, Brenda...they said they were roommates...but we knew..."

As her parent refer to her, - Kurt is "that way," lesbian.

"But I'm guaranteed anonymity," Kurt says to an audience at the New Yorker Theatre in Toronto. "I'm in Cannaadian (she emphasizes the word) showbiz - that makes me polite and uninteresting."

And so, she adds, her parents really don't need to worry that the whole world will discover she is a lesbian.

Kurt's parents are Eastern European immigrants with traditional ideas on how to lead one's life. Obviously, Kurt is a "dream-child for them." She's their only child, a stand-up comedian, and a lesbian.

"The scrapbooks overflow!" Kurt says.

As a comedian, Kurt says that when she gets on the stage, for some people, the entertainment ends. She says that people think that if they find her funny, they are gay. "Yes, she says, you are." -To a lot of confused looks.

On straight couples who have seen her show, Kurt describes a woman with her boyfriend who says to him, "Steve, I don't think she's very funny...do I?"

Kurt started off in comedy telling "straight jokes," replacing experiences with female companions with male ones. But in the last two years she's told like it is and, as a result her improvisational skills on stage have improved dramatically.

Still, competing with male comedians has always been a problem for Kurt. In an interview with Toronto's Ryersonian, she said that male comedians are quite willing to criticize her act, but never ask for her opinion in turn. She despairs over offensive and crude jokes male comedians often tell just to get a laugh. She says that when she talks about female sexuality, a lot of comedy-club goers aren't really ready for it, as comedy is dominated by male (ie. dick) jokes.

But Kurt not only makes people laugh, she sheds a humorous light on lesbian life, and she makes people think.

Especially funny is Kurt's live caricature of her Hungarian mother, face contorted, hands in the air, "You vant to bee like zat? Go ahead, brrreak your fazer's heart!"

Meanwhile her father sits on the couch with the TV "zapper," hands on belly. Kurt squints her eyes, imitating him, "She's vat? She's lebanese?"

She's got guts, style, a sense of humour, and she's the first openly lesbian Canadian stand-up comedian ever to be on national T.V.

She's Elvira Kurt.

*Elvira Kurt will be performing at **Sky** on March 3. She will also be the M.C. at **Acoustica** on March 11.*

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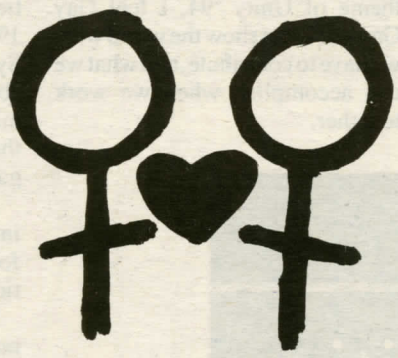
Your Gay Horoscope

By Karin Bury

I have been commissioned to enlighten all of you "star gazing" dykes about a new astrological guide made especially for us! Well, for those of you who just can't stop trying to figure out the women in your life or just want to impress women at parties with your incredible intuitive abilities, find yourself a copy of Lesbian Love Signs "An Astrological Guide for Women Loving Women" by aptly named author Aurora. No more will you have to interpret heterosexist horoscopes found in almost every magazine or book. These analyses are very simplified, the book goes much more in depth, exploring how each sign relates to one another. Try Astrology as a refreshing change to Freudian psychoanalysis the next time you're trying to figure out your partner. It's more fun and it tends not to piss them off as much! Just to give you a taste of what she has to say, here is a very brief breakdown of each of the signs.

Aries Lesbian Women:

Aries is a fire sign. You are extremely independent and self-confident and craves perfection and uniqueness. However, the Aries woman must develop a strong, inner center in order to achieve these goals because it is not fear that stops you but lack of faith in your own personal strength. You are good at starting things but have trouble finishing. Once you have discovered this inner strength, nothing can stop you!



Completely inoffensive graphic By J. Nearing

Taurus Lesbian Women:

Taurus is an earth sign. You are concerned with practicality and material values. Although you are resistant to change and can be very conservative, you ultimately seeks peace and harmony in your life. This is also coupled with an appreciation of beauty and art. You have tremendous will power and strength of character. Taurus lesbians are usually the most stable of all lesbian women. Sensuous, dependable and faithful, you rival the loyalty of a Golden Retriever!

Gemini Lesbian Women:

An air sign, the Gemini lesbian are highly versatile and communicative. You have many varied interests and talents and feed off of the exchange of ideas with your many friends. You are very open to people's questions and ask a lot yourself. You need much freedom as you are so active but your dynamism makes you a wonderfully stimulating partner in a relationship.

Cancer Lesbian Women:

Cancer is a water sign, emotionality and sensitivity govern you. It is your nature to be very mothering and your refuge is the home. Because of your fear of rejection, some Cancerians tend to withdraw from relationships , rejecting the person you love, then, if your partner begins to withdraw, you become even more insecure and start to "pull" at her again. This is referred to as the "push-pull" game and none of the other signs think it's very fun, so stop it! But on a more positive note, once you discover the source of your own fears, you will be able to give deep, warm and abiding affection.

Leo Lesbian Women:

Ah, another fire sign. We all know that you Leos love being the center of everyone's attention but did you also know that you have a powerful individuality and a strong need for creative expression? You have a tremendous sense of self-confidence, self-appreciation, pride and dignity. You are willing to give love generously but you need a lot of love and attention in return. You have a tendency to want things on your own terms. Once you realize your own strength it will help you to gain a sense of power that will enable you to crave less reassurance from your partner.

Virgo Lesbian Women:

Virgo is an earth sign concerned with bringing things to completion and with practical matters. You are very good at comparing and analyzing and you tend to see all the flaws and faults of the women that surround you. However, no matter how judgmental you are you also tend to be your own hardest critic. You are a perfectionist with excellent business and financial abilities. As well, you love helping Aquarians sort out their lives. You are overly conscientious, putting your needs behind those of everyone else's. You can become guilt-ridden to a point that it makes you sick. Try looking after yourself for a change.

Libra Lesbian Women:

Libra is an air sign concerned with ideas and relating to people. You look for balance and harmony in all aspects of your life. Because of this trait, you tend to try and please all people, sometimes to the point of compromising the truth. You thrive on controversy but it must be handled in a very controlled manner as you hate displays of intense emotionality. You are opportunistic, sometimes using "passive-aggression" in order to get what you want. Aurora also says that you have a highly refined intellectual and aesthetic sensitivity.

Scorpio Lesbian Women:

Scorpio is a fire sign, concerned with emotionality, sensitivity and intuition. Some of you have trouble with forgiveness if you have been hurt deeply by someone and can fantasize about revenge for the rest of your life. This is not a very healthy thing so get over it! You can be very blunt, often to the point of offending people. You often have psychic abilities which enable you to understand people well. You are capable of giving tremendous amounts of love but it is hard to meet your expectations. You also tend to be very jealous which can put a strain on your relationships.

Sagittarius Lesbian Women:

Sagittarius is a fire sign. You are strong, restless, creative and vibrant. You are a visionary and a dreamer, always on the go and eager to do battle for justice. You are forceful, aggressive, diplomatic rule-breakers but tend to have a quick temper. However, you get over your fits quickly because you are honest and fair-minded and can laugh at yourselves, making others forgive you easily. You make such loyal and truthful companions that I'm willing to trade my cat for you! Kidding.

Capricorn Lesbian Women:

Capricorn is an earth sign concerned with grounding and solid, concrete achievement. You can pursue your goals over tremendous obstacles as you have the capacity to work long and hard. You can be filled with self-doubt, and tend to be very reserved, fearing rejection. However you definitely can be counted on to support you partner in any situation.

Aquarius Lesbian Women:

Aquarius is an air sign concerned with new ideas and social change. You are idealistic and highly original and innovative in your thinking. You also tend to think you know everything and can become very dogmatic in your logic. You value personal freedom above all else and are not very rooted. You have problems adjusting and are not the most adaptable sign. In love, you like to be in control and need the unpredictable and freedom to come and go at will. However, you want your partner to be stable and to naturally know what you need and expect.

Pisces Lesbian Women:

Pisces is a water sign-psychic, imaginative and deeply sensitive. You are tuned in to the collective consciousness which makes you compassionate and empathetic. Since you are so aware of everyone around you, it sometimes becomes difficult for you to define your own identity. You tend to slip into chameleon roles, becoming what you think other women want you to be. Others may see this as being deceptive but this is only because there are so many facets to your nature. You are very sympathetic and romantic in need of much security and grounding.

Fragment

an evening thunder storm it's forest
around us with no where to go
that forest so dark and rich
black curly hair; the dark leaves
beside that amused cruel mouth
(a life could consist)
of your smooth olive skin
and now with the rain
you let the beasts in

Peter Brawley

Doing it for the locals

by Jeff Nearing

Life on the edge is a part of the style of many poets, despite the consequences. Peter Brawley as a poet is a survivor , his works and his performances at the "Off the Boulevard" readings at the Stornaway Gallery are consistantly well received by the artistic community.

Besides his involvement with poetry in Montréal, Brawley, 46, has worked as an experimental film maker and is presently a student in Concordia's Fine Arts program.

As a native Montréaler, Brawley writes extensively about the inner-city life that he and his friends lived through in the sixties and seventies and their lives now. Although he has attained a certain level of local popularity, Brawley tends to lead a low-key lifestyle. He surrounds himself with his close gay friends and revels in the freedom that his generation fought for in the seventies.

"What I like about being an older gay man is that whereas there never used to be an open community of gay people, now I've got lots of gay friends around here, so in a way the revolution that my generation started is catching up."

"What was started as Gay-lib back in the seventies is just a fact of life now, which is great."

I'm a bit jealous of the younger generation...most of the younger people I know have been with their partner for years and didn't really go through the same alienation process except through the AIDS thing."

His poem Snowbound in January is his "dark AIDS poem..."

"I remember reading this poem", Brawley recalled, "and some little punk chick stood up in the audience and said, 'You're so down, man!' so I said,"It's a bit of a down piece, baby. Don't worry. Don't let it get to you!"

Another side of Brawley's life as a poet is dealing with editors. In the poem **Fragment**, (published here) his editor suggested replacing the word "beasts" in the last line with "animals". Brawley had several problems with this advice. "Animals? You let the farm animals in. No! It's 'beasts', God damn you! Not farm animals," quipped Brawley,."Beasts are far worse than animals! (laughing) Beasts have a certain.more Gothic *soigné* appeal than simple animals!"

So, as Brawley would say,"*Soigné a-go-go!*"

Pride in Gay Games IV

by Don Buchanan

The gay games are coming to New York, you say! Visions of fags in leather and dykes on bikes dance through your head? Just what are the gay games, and how have they come to represent so much for the gay community?

The Gay Games were conceived by the late Dr. Tom Waddell of San Francisco. As a former professional athlete, he had experienced first hand the homophobia, ageism, sexism, racism and nationalism dominant in international sport. They were founded with the belief that "To do one's personal best is the ultimate goal of all human achievement" and were open to anyone regardless of age, race sexual orientation or ability. He also saw the political potential of organizing the lesbian and gay community to work for equal rights. Gay Games I was held in San Francisco in 1982 and attracted 1,300 athletes from 179 cities in 14 sports. Because of this success, it was decided to hold another games in San Francisco in four years. Some of the athletes from Vancouver were inspired to organize a bid to host a future Gay Games in their city. Gay Games II in 1986 was an outstanding success. It was the largest international amateur sporting event held in North America that year, with 3,482 athletes competing in 17 sports. At the closing ceremonies, it was announced that Vancouver would host Gay Games III in 1990.

Right from the start, the Gay Games III committee in Vancouver wanted to build on the momentum generated in San Francisco. They added a cultural festival into the Games, reflecting the diversity of their community. The result was beyond the wildest dreams of everyone involved. Fifty thousand spectators joined over 7,000 athletes and 1,500 cultural participants to make the games an important athletic, cultural, and spiritual event for the gay community and the citizens of Vancouver. Many sports were sanctioned for the first time, and two world records were set in swimming. My swim team hosted the swimmeet portion of the Games, and over 700 swimmers made it the largest swimmeet ever held in Canada!

photo courtesy of MEN

The gay swim team (MEN) have been around for three years. They are busy preparing for the IV Gay Games.

Gay Games IV, June 18-25, 1994 in New York, promises to be even bigger and better. There are 15,000 athletes expected to attend, as well as over half a million spectators, making it the largest athletic and cultural event in the world! The day after the games, the lesbian and gay community will celebrate Stonewall 25, the 25th anniversary of the birth of the modern gay and lesbian movement. The total economic benefits to New York City are expected to be $111 million. More than anything, the games have fostered a sense of pride in the lesbian and gay community. Pride in ourselves, in our accomplishments, and in our potential. Under the theme of Unity '94, I feel Gay Games IV can show the world what we have to contribute, and what we can accomplish when we work together.

MEN

by Ingrid Bejerman

Montréal Equipe Natation won the Northern Exposure swim meet in Ottawa last Sunday.

With 64 swimmers present, MEN performed brilliantly in all five categories of the competition. Two hundred swimmers participated in the event.

Forty master swimming clubs are currently in Quebec. Of the 40, MEN is the province's second largest.

Despite its masculine acronym, MEN is a swim team for lesbians, gays, bisexuals, and their friends and neighbours. It is also a diving club and a water polo team.

According to Dominique Lampron, president of MEN, the club was founded three years ago with the objective of providing "fun and seriousness" to the swim-loving queer community.

"It is the place to have fun, practice or compete in the aquatics," said Lampron.

Two months after the 3rd International Gay Games in Vancouver in 1990, Montrealers Yves Leclair and Sylvain Dugas became concerned about Montreal's lack of a gay swimming club, especially considering the city's fine performance in the games.

"They decided to put their ideas into action." said Lampron. "Thus founding Montréal Equipe Natation."

The swim team counts on 117 members this year, and also has plans to enlarge the number of participants. MEN is active in national swim meets as well.

"MEN is organizing the same competition in September of this year in Montreal, and hopefully it will repeat Ottawa's success," said Dominique.

"What's unique to the Gay Games and queer swimming teams is the fact that we provide competition in all levels of difficulty, from beginners to advanced," he said.

"This is very important because it encourages participants, because it doesn't restrict the activities to the advanced swimmers. We also provide social interaction between swimmers. For instance, a good majority of the 80 competition swimmers who practice on Saturday go out for dinner in a Montreal restaurant in the evening," said Dominique.

MEN is currently training for the upcoming 4th International Gay Games to be held in New York this June. They hope to perform as they did in last Sunday's competition.

MEN also needs help in organizing the Coup de Montreal de Naitres Nageurs Gais et Lesbiannes next September.

Montreal Equipe Natation is located at CEGEP du Vieux-Montreal, 125 Ontario East (metro Berri-UQAM). For more information on the Coup, or for swimming, diving, or water-polo schedules, contact Dominique at 522-9323.

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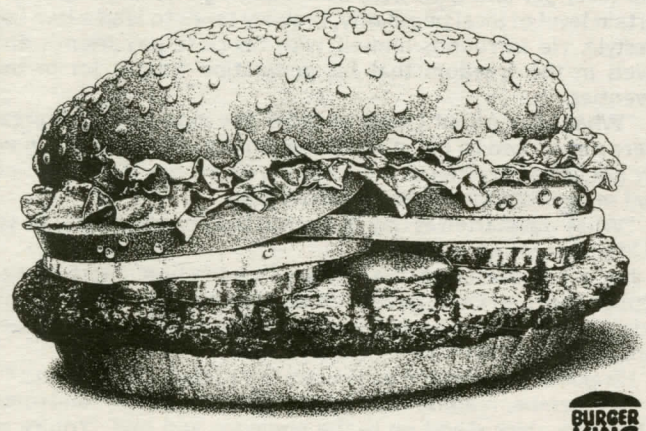

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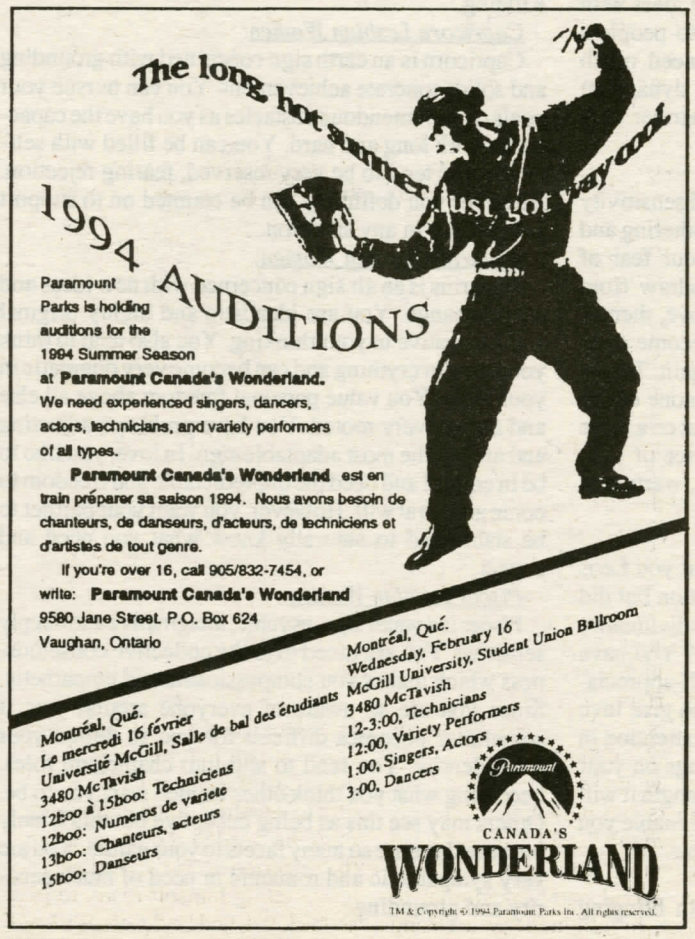

Stingers storm through Theresa Humes tourney

Against the best women's university hockey teams in North America, the Stingers prevailed to defend their Theresa Humes Invitational tournament title.

The Providence Lady Friars had a plan.

After witnessing the Concordia Stingers hammer the Queen's Golden Gaels 8-1 on the opening night of the 26th annual Theresa Humes women's hockey tournament, the Lady Friars were getting a little defensive about their game.

And it almost worked.

Playing tight defensive hockey, Providence kept the Stingers to their lowest offensive output of the tournament with Concordia scoring just three times on 32 shots. Unfortunately for the Lady Friars, all their effort earned them was a 3-0 loss and a berth in the consolation round.

"They were playing man-to-man and that's why it was important for us to keep moving. If you were caught standing still, that's when we were covered and we couldn't create oppotunities so we had to keep moving around," said Concordia left winger Laura Leslie.

Leslie scored what proved to be the winning goal when she hooked up with teammates Laurie Cartman and Kellie Rae Ryan on a fine passing play to score 78 seconds into the game.

Stinger center Cammi Granato, whose old alma mater happens to be Providence, added some insurance to start the second period when she skated out of the corner with the puck and cruised in front of the Lady Friars' net. While Providence goalie Gina Martiniello made the save on the initial shot, Granato picked up her own rebound and backhanded the puck top shelf.

photo by Phil Carpenter

The thrill of victory: Stinger Cammi Granato powers her way to MYP honours in last weekend's tournament.

Concordia completed the scoring nearly two minutes later on the power play as Stinger Nancy Deschamps, who played a strong game, started and finished the job. After falling with the puck along the far boards she recovered nicely to make a pass back to the point where Karyn Bye was waiting. Not taking the time to admire her pass, Deschamps smartly steamed to the front of the net where she redirected Bye's slapshot into the net.

"It's a real lift," Concordia head coach Les Lawton said of getting goals early in each of the first two periods. "We haven't been behind for a long time. I'd like to see what our reaction is going to be when we do fall behind."

With his team earning the shutout, Lawton reserved some praise for his defence corps.

"I think the biggest improvement in our game is the way our defense has been playing. They're moving the puck a lot quicker, they're moving the puck well," Lawton said.

The fact was highlighted by Stinger defenceman Elaine Bédard being named player of the game.

— Frank Ivancic

Leslie's hat trick helped the Stingers defeat the University of Toronto Varsity Blues in the tournament final last Sunday. She capped the scoring with three third-period goals to give Concordia an 8-1 win.

The Varsity Blues surprised many by defeating the highly-ranked University of New Hampshire Wildcats in the semi-finals.

"Everybody was anticipating a UNH (vs Concordia) game," Leslie said.

The Stingers' strength was manifested in the first period, dictating the game's pace and outshooting Toronto 16-3 in the opening frame. Centre Granato opened the scoring at 11:09 of the first.

"We have such a strong team that is was a process of wearing them down," said Leslie.

In the second period, Concordia's 19-shot volley at Varsity Blue goalie Sylvie Racine resulted in goals by Lisa Jordan, Bérubé, Deschamps, and Granato. Toronto's best scoring chance came in the second when Lori Dupuis missed on a breakaway down the left side. In the second period, the Varsity Blues lobbed only one shot at Stinger goalie Marie-Claude Roy, who explained her team's dominance.

"I think its good skaters, good passers, and we have a good defence," said Roy.

But Toronto displayed more fire in the third, striking eight shots at Roy.

"They came more prepared in the third. We had to adjust," Roy said. Leslie's pure hat trick came on goals under eight minutes apart to account for the 8-1 final.

With the tournament championship, Concordia is now 26-1-4 overall and have not lost since October.

"This tournament is always a highlight," said Leslie. "We've got to take this high and keep going higher." Granato (6-5-11) was named the tournament MVP.

"She always works hard. She's a good player and a good scorer," Roy said of Granato. Teammates Bédard (defence) and Bye (forward) were named to the tournament all-star team, as were Toronto's Sylvie Racine (goal), UNH's Amy McPhee (defence) and Suzanne Merz (forward), and Northeastern's Rayanne Conway (forward).

— Danny Chan

Stingers split b-ball games

by Marie-Chantal Côté

The Stingers basketball teams hosted the Laval Rouge et Or at Concordia Gym last Friday.

The women missed on a chance to improve their record, losing 62-60 to Laval.

The Rouge et Or jumped to an early 17-11 lead but the Stingers managed to reduce their deficit, trailing 30-32 at half time.

Patricia Demers 10 points led her team's first-half offence.

"We didn't have enough patience on our offence at the beginning," said Concordia head coach Mike Hickey.

In the second half, the Stingers' improved offence and defence gave them a 50-43 lead. But they could not maintain the tempo and Laval replied with six quick baskets.

"We're still unstable," said forward Linda Benjamin. "They find cracks and they'll take advantage of it and then we're losing. We're so unstable — we're letting our confidence slip just from those small mistakes. We still have to get a strong base and be more solid."

With 10 seconds left in the game, Concordia trailed 57-62. Benjamin scored a last-second three pointer, but it was not enough to overcome the five-point deficit.

"Everybody who played, played well. We got in foul trouble. We seem to lose our confidence and we have to stop that," said Hickey. "We played a lot better (than in previous weeks) and we have to look at that. We have to continue to work hard in practice."

Demers led the Stingers' scoring with 17 points, while Benjamin added 11. Sonia Lessard topped Laval with 15 points, including two three-pointers.

Concordia forward Jean-Pierre Reimer's 26-point performance steered the first-place men's team to a 113-63 victory over the Rouge et Or.

The 7-0 Stingers set the tempo early in the game, scoring 24 unanswered points only six minutes into the first half. Concordia's effective full-court press resulted in many turnovers by Laval, who were behind 58-22 at the half.

"We wanted to cut down on our turnovers and play better defence, which we did," said Stingers head coach John Dore.

The second half was similar to the first, highlighted by a strong Stinger offence and solid performances from key players.

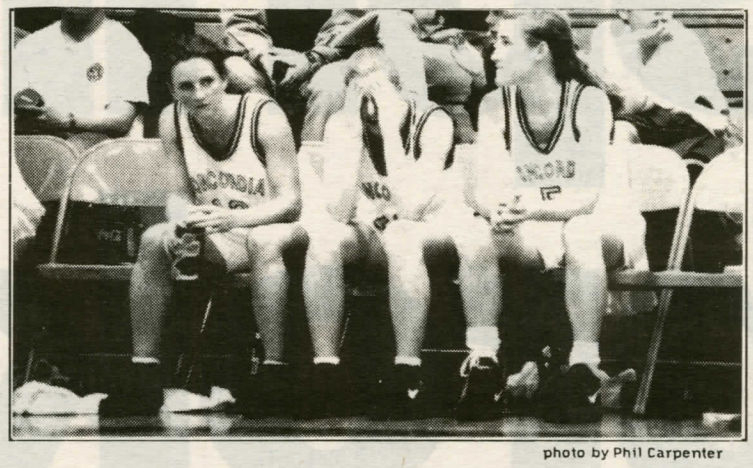

photo by Phil Carpenter

The agony of defeat: Stingers lose 62-60

"Tonight, we were more focused. We basically stuck to the game plan. We wanted to get something out of it, and I think we did by working hard on defence," said forward Gaetan Prosper, who scored 12 points.

The win was especially meaningful for Reimer, the game's hard-working chief architect, whose 26 points were a career high.

"He's getting better each game. I think he needed the playing time, the experience. He's worked very hard getting himself ready to play at this level, and he deserves a lot of credit for the time and effort he has put in," Dore said.

Concordia guard Robert Ferguson and forward Maxime Bouchard added 18 and 15 points respectively. Forward Martin Vaillancourt led Laval with 15 points.

The women's team hosts the McGill Martlets at Concordia Gym this Friday at 6:30 p.m.; they visit the Bishop's Lady Gaiters in Lennoxville this Sunday at 1 p.m. The men's team hosts the McGill Redmen at Concordia Gym this Friday at 8:30 p.m.; they visit the Bishop's Gaiters in Lennoxville this Sunday at 3 p.m.

Stingers in tight race

The men's hockey team faces the division-rival McGill Redmen today in the first of four games that will close the regular season.

The Stingers are in third place in the four-team OUAA Far-East division with 27 points, three points ahead of McGill.

Concordia swept a pair of games in Ontario last weekend, defeating the Ryerson Rams 8-3 and the Laurentian Voyageurs 7-4.

"For me, that was a character weekend," said Stingers head coach Yves Beaucage. "Even with adversity the players pulled together."

The division's top three teams make the playoffs and Beaucage said defence and discipline will determine the team's final standing.

Said Beaucage, "The work ethic has to be there. We have a good team if we really work hard."

— Danny Chan

The Stingers play the McGill Redmen in the Royal Challenge today at 4:30 p.m. at the Montreal Forum.

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